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ABSTRACT

These conference proceedings include a conference schedule, numerous photographs from the conference and from its events, and these papers: "Role of Literature as a Source of History, Values and Identity" (keynote address, Edna Ahgeak MacLean); "Motivating Young People to Succeed" (Howard Rainer); "Empowering Minority Students through Creative Reading" (Alma Flor Ada); "Multi-Ethnic Literature in Our Lives and Schools" (Nora Dauenhauer, Richard Dauenhauer); and "Distant Voices, Shared Dreams" (William G. Demmert). Winning student poetry content entries are also included. (MSE)

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Distant Voices, Shared Dreams

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Distant Voices, Shared Dreams

The 14th Annual Alaska
Bilingual/Multicultural
Education Conference
February 3-5, 1988

Introduction

The Fourteenth Alaska Bilingual Multicultural Education Conference was jointly organized by the Alaska State Department of Education, the Alaska State Advisory Council for Bilingual Education and the Alaska Association for Bilingual Education. It is a major activity of the Department of Education in providing training and technical assistance to all persons involved in bilingual-bicultural education programs in Alaska.

During the school year 1987-88, thirty-seven of Alaska's fifty-five school districts implemented bilingual-bicultural educations programs. These programs were transitional, full or partial maintenance in nature, or they provided for the teaching of English skills and concepts. In all, over 11,000 students from more than one hundred different language backgrounds were served by bilingual-bicultural education programs funded by the State of Alaska.

The conference theme, "Distant Voices, Shared Dreams" was selected to emphasize the importance of one's cultural heritage in the schooling process. Vera Metcalf, chairperson of the State Advisory Council for Bilingual-Bicultural Education convened the conference. Throughout the three days, approximately six hundred educators, parents, students, and community members participated in over ninety workshops, cultural presentations, general sessions and exhibits.

The Conference Planning Committee hopes that this report will enable all who attended the Fourteenth Annual Alaska Bilingual-Multicultural Conference to reflect upon what was learned, shared and experienced.

Thank you for your willingness to participate and work towards excellence in education for all of Alaska's youth.

Conference Planning Committee

Jade Vittone, *Anchorage School District*

Molli Sipe, *Alaska Association for Bilingual Education*

Vera Kingeekuk Metcalf, *State Advisory Council for Bilingual-Bicultural Education*

Pat Book, *Conferences and Continuing Education, University of Alaska Fairbanks*

Mike Travis, *Department of Education*

Above: Molli Sipe of Fairbanks, incoming president of AKABE. *Left*: Jade Vittone of the Anchorage School District, member of Alaska State Advisory Council for Bilingual/ Bicultural Education.

Statement of Nondiscrimination: It is the policy of the Alaska State Department of Education to provide equal education and employment opportunities and to provide services and benefits to all students and employees without regard to race, color, religion, national origin, sex, age, physical handicaps, or veteran status. This policy is in accordance with the laws enforced by the Department of Health, Education and Welfare and the Department of Labor, including Presidential Executive Order 11246 as amended; Title VI and VII of the 1964 Civil Rights act; Title IX of the Education Amendment of 1972; Title 41, parts 60-1, 60-2, 60-3, and 50-50; Sections 799A and 845 of the Public Health Service Act, where applicable; Section 504 of the Rehabilitation Act; and Alaska Statue 18.80.220. Inquiries regarding application of these and other regulations should be directed to either the Affirmative Action Officer of the State Department of Education or to the Office of Civil Rights, Department of Health, Education and Welfare, Washington, D.C.

Acknowledgements

Above: Rick Matiya, Kenai Peninsula Borough School District, Vice Chairman Alaska State Advisory Council for Bilingual-Bicultural Education.

The Conference Planning Team wishes to extend its appreciation and thanks to the many people, school districts, organziations and agencies that have helped to support and sponsor this conference.

AKABE
Bilingual Program Staff
Parents and Community members
Alaska School District Superintendents
Classroom teachers
Administrators
Technical assistance agencies
Department of Education Staff
Community cultural presentation groups
Exhibitors, Students, University staff
State Advisory Council for Bilingual Education
Workshop presenters

and the many participants who attend and contribute their experiences.

We would like to extend a special thanks to IBM corporation for their generous contribution in assisting with this Conference.

The conference logo for the 14th annual Alaska Bilingual/Multicultural Conference was designed by Don Tullous/Charlotte Van Zant.

Prepared for the Alaska State Department of Education, William G. Demmert, Commissioner. Laurel Tatsuda and Michael Travis, Program Managers for Bilingual-Bicultural Education and Lucille Santos, Education Associate.

Prepared by Paula Wolfe, Designer/Editor; Mark Daughhetee, Photographer.

On the cover: Jimmy Toolie, drummer with the Savoonga Dancers.

On the title page: Various groups gather at the Sheraton prior to the conference.

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Right: Lena Farkas of Yakutat, Member of Alaska State Advisory Council for Bilingual-Bicultural Education.

Preconference Events

MON February 1

1 Alaska State Advisory Council for Bilingual-Bicultural Education 3rd Quarterly Meeting.

TUE February 2

2 TPR Classroom Techniques

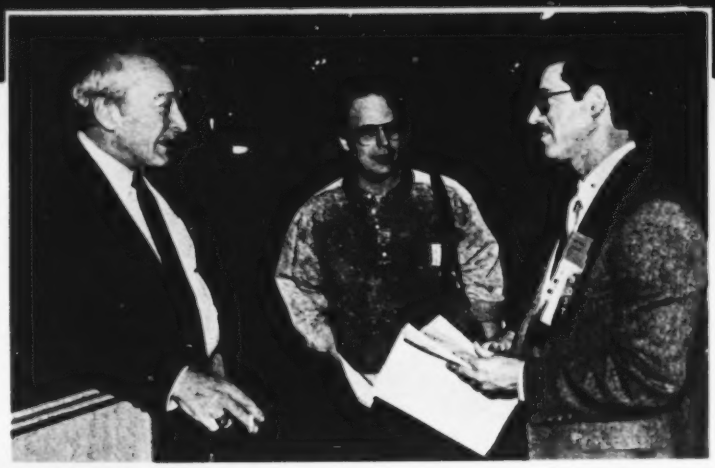
3 Title VII Project Directors Meeting

4 Alaska State Advisory Council for Bilingual-Bicultural Education 3rd Quarterly Meeting.

5 Registration & Exhibits

6 Pre-conference Presenters Meeting

Above: Molly Pederson, North Slope Borough Schools, Tsuguo Arai, Anchorage School District, Bob Moore, Principal, Nikolaevsk School.
Left: Bob Mulluk, Jr. Northwest Arctic Borough School District, Member Alaska State Advisory Council for Bilingual-Bicultural Education.
Above right: Ann Carlson of Ketchikan.



At the opening session: Edna Ahgeak MacLean speaks while members of the Department of Education and the State Advisory Council listen.
Right: Mike Travis ,Bilingual-Bicultural Program Manager on right visits with Glen Mordine and Jim MacDiarmid.
Below: John Pingayak of the Kashunamiut School District and Patsy Aamodt of the North Slope Borough School District.

Wednesday, February 3

7 Registration and Exhibits

8 High School Student Orientation
Vera Kingeekuk Metcalf

9 General Session I

Conference Convener
Vera Kingeekuk Metcalf, Chairperson.
Alaska State Advisory Council for Bilingual-Bicultural Education

Chevak Tanqik Theatre

Joe Ayagarak, Sr., Joe Ayagarak, Jr., Jonathan Ayagarak, Maxine Ayagarak, Walter Fermoyle, Allen Noratak, Jennifer Teve. *John Pingayak, Director.*

Welcome and Greetings

Ben Harding, Special Staff Assistant, Office of the Governor, Anchorage.

Evonne Alfred, Special Assistant, Office of the Mayor. Municipality of Anchorage

Dr. William Coats, Superintendent, Anchorage School District

Keynote Speaker
"Role of Literature as a Source of History, Values and Identity"
Edna Ahgeak MacLean
Special Assistant for Rural and Native Education, Alaska Department of Education

Conference Announcements
Mike Travis, Program Manager
Alaska Department of Education

Chevak Tanqik Theatre

Vera Metcalf, Chairperson, Alaska State Advisory Council for Bilingual-Bicultural Education opens the conference.

STATE OF ALASKA

Executive Proclamation

by

Steve Cowper, Governor

Throughout history, Alaskans have worked together to offer the best education possible to the young people of their state.

The State of Alaska is committed to equal educational opportunity for its bilingual and bicultural children, as demonstrated through the bilingual-multicultural cirriculum offered in Alaska's public schools, and through the involvement of elders, parents and community members in those programs.

Alaska is a rich quilt of varied cultures and histories. This proclamation is intended to encourage preservation of this wealth of information by providing meaningful and quality educational programs for all our youth of all heritages.

"Distant Voices-Shared Dreams" is the theme of the 14tn Alaska Bilingual-Multicultural Education Conference in Anchorage, February 3 - 5.

NOW, THEREFORE, I, Steve Cowper, Governor of the State of Alaska, do hereby proclaim the week of February 1 - 6, 1988, as:

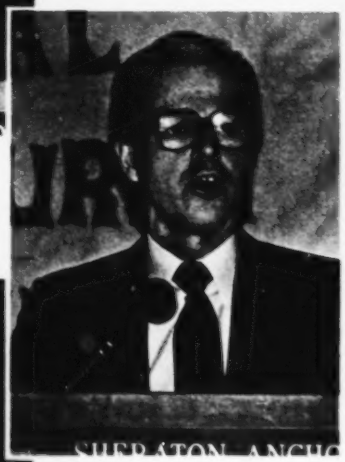
MULTICULTURAL EDUCATION WEEK

in Alaska, in recognition and celebration of Alaska's rich cultural heritage and I urge all Alaskans to acquaint themselves with bilingual-multicultural education programs.

DATED: January 11, 1988

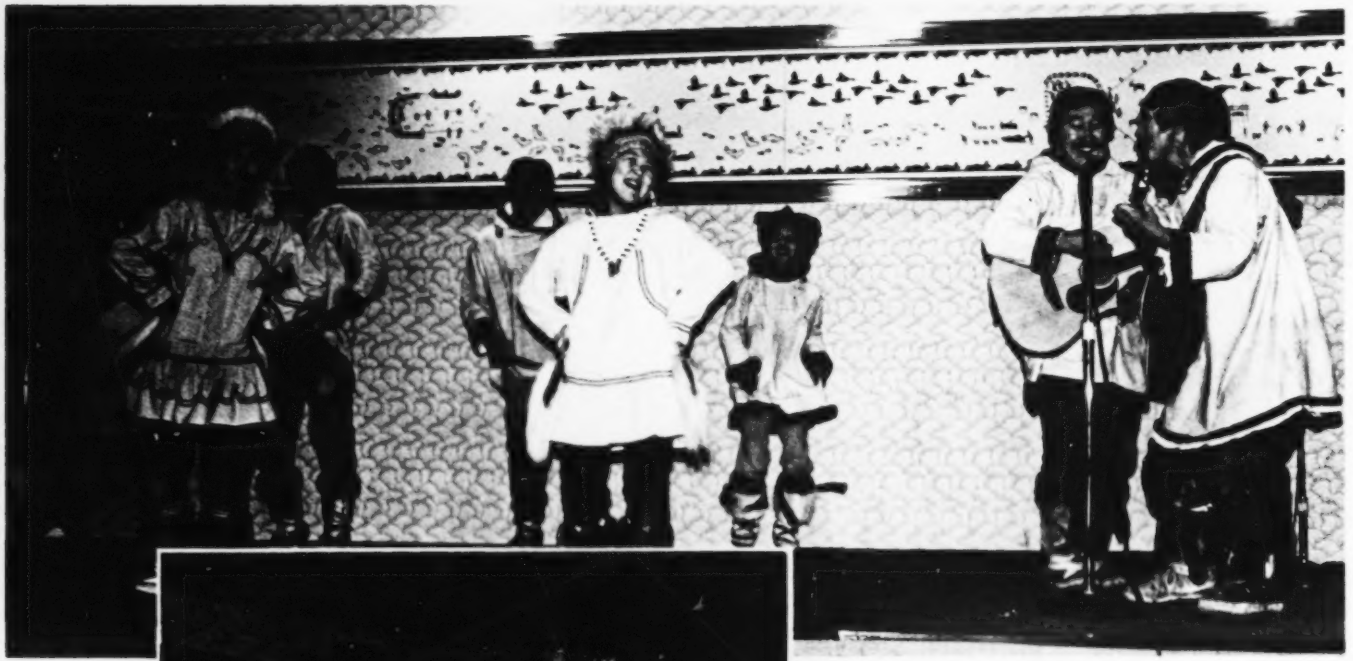
Done by
Steve Cowper, Governor,
who has also authorized
the seal of the State of
Alaska to be affixed to
this proclamation.

Left: William Coates, Superintendent, Anchorage School District. *Below:* Ben Harding, Office of the Governor.



Below: Evonne Alfred, Office of the Mayor of Anchorage.

General Session I



Above and left: Members of the Tanqik Theatre.
Below: After the ceremonies conference attendees decide which workshops to attend.

"Role of literature as a source of history, values and identity"

Edna Ahgeak MacLean

Thank you, Vera.

I would like to thank the Alaska Bilingual/ Bicultural Advisory Council and the Alaska Association for Bilingual Education for inviting me to speak today. It is an honor for me to stand before you - the bilingual and bicultural students, teachers, administrators and professional support groups in the State of Alaska. I have a lot of admiration for the work that you do and the aspirations that each of you have through your profession.

The goal of bilingual and bicultural programs in Alaska and in the United States is to enable students who need more instruction in the English language to become more proficient.

In Alaska, bilingual and bicultural programs provide an opportunity for Native Americans and immigrant groups of any nationality to receive instruction in their languages, and to receive instruction and enrichment in their cultural traditions. Much research has been done that shows that promotion of the student's heritage, language in school positively reinforces development of English skills or has no effect on English skill development. *(Cummins, 1983, 1984a)*

Cultural programs which focus on literature, history, art, and customs of the minority student promote maintainence of the student's cultural identity.

The cultural and language programs in the schools are especially critical for Alaska Native children because Alaska is the ancestral as well as the contemporary and future home of their cultural traditions.

The majority of Alaska Native languages are not spoken anywhere else in the world, and if they are not supported through the schooling process, many of them will become extinct.

The history of schooling in Alaska which forbade the use of Alaska Native languages contributed greatly to the decline of many of our Alaska Native languages and cultures. Languages and cultures decline when the children do not learn them because the adults are not using them.

This morning I would like to share some of my personal knowledge about my culture that I've learned as I've searched for my Inupiaq history and values, which subsequently lead to my identity as an Inupiaq.

One day in the mid 1960's while still in college I received the biggest shock of my life when I realized that I did not know the literature, history, art, and some of the traditional customs of my own people, the Inupiat of the North Slope Alaska. I felt empty when that realization hit me. There was a void. I knew western man's literature, history, art and customs but did not have substantive knowledge of my own cultural ancestry.

I knew the dates of the arrival of Columbus to America, the arrival of the pilgrims to America, the Civil War, and so forth. I knew why these events were important; but I did not know the important historical events of my own people. I felt terrible; but at the same time I felt anger. Angry at the schooling process which had excluded the history and knowledge of my ancestry.

Fortunately, I was near a good public library which contained some literature on Eskimos. I even found an article about my father who had impressed a scientist with his ability to build a small house without the help of a blueprint. The author of the article was impressed with my father's spatial

The conference is attended by all ages and sizes.
Left: Resting in the Sheraton Lobby.
Right: A young student works with a computer in the display area.

assessment abilities. You can imagine the pride I felt reading about my father and the house that he had built.

This has not been an easy paper for me to write, because by talking about myself a lot, I am bordering on breaking one of the cultural mores of being Inupiaq. But I believe that my experience need not be repeated if our schools would truly reflect the linguistic and cultural heritage of the communities that they serve. Thus I would like to share the learning experience that I pursued on my own, searching for my history, my ancestral history.

Also I have a wish that someday, in the near future, I will ask an Alaska Native high school student about the history of the group that he identifies with and have him tell me with confidence and pride the history of his people.

Like I said, I was fortunate to be near a library which contained many books about Eskimos when I felt the need to learn more about myself, my ancestry.

The first book that I opened had pictures of Inupiat living in snowhouses. I remember thinking to myself - "oh, how neat!" The book was about Canadian Inuit. That was the first that I truly began to identify with the Inuit of Canada and Greenland. It was not the first time that I had seen pictures nor read about the Canadian Inuit, but it was the first time I identified with them because I was searching for my ancestors, the grandparents of my grandmother. These were people who ate the same food that I ate and wore the same clothing that I used to wear in Barrow, Alaska. The only strange thing about them was that they lived in snowhouses! That was my thinking then.

Let me assure you that I have since learned through life history interviews that I've conducted with Inupiaq elders of Barrow that my ancestors also lived in snowhouses as they traveled hunting different game. Like the Canadian and Greenlandic Inuit my ancestors were nomads moving from one hunting environment to the next.

Needless to say there were misinterpretations about the activities of the Inupiat in many of the books that I found. The misinterpretations along with the lack of depth of material written about the Inupiat made me determined to dig a bit more deeply.

Upon my return to Alaska, after completing my university education, I began listening to and studying the oral literature of my people.

During my last two years in college I had studied Far Eastern literature. I was fascinated by the beauty of the myths of the people of India. It never occurred to me that my own people had legends and poetry through song that contained as much beauty and philosophical content.

You can imagine the excitement of finding tapes full of Inupiaq legends and stories at the Alaska Native Language Center and the Rasmussen Library at the University of Alaska in Fairbanks.

The first thing that struck me in the oral literature was the abundance of activities in the spiritual and supernatural realm. In the legends that I listened to, Inupiat were able to "communicate" with animals, could transform themselves into other beings, and could also influence the activities of animals and humans through song.

In the course of my private "literature class in Inupiaq" which has spanned several years, I have come to understand why the Christian religion has been embraced so strongly by the Inupiat. First and foremost, the Inupiat are very spiritual

people. Secondly, the concepts of resurrection and a person able to perform "miracles" were already part of the spiritural beliefs and realities of Inupiaq religion.

In Christianity, resurrection occurred in three days; whereas in the Inupiaq religion resurrection had to occur within four to five days. The number of days depended on the sex of the person involved.

Although some concepts such as resurrection and the focus on an individual figure who performs miracles are common between the two religions, there are some differences as to the creation of man.

According to the Inupiat, "long before day and night had been created, or the first man made his appearance, there lived an old woman, indeed very old, for the tradition of her having had a beginning, if there ever was such a one, had been lost. We must bear in mind that during the first stage of the world everything remained young and fresh; nothing grew old. The old woman was like a young girl in her appearance and feelings, and being the only inhabitant of the earth, naturally felt very lonesome and wished for a companion. She was one time chewing "pooya" when the thought arose in her mind that it would be pleasant to have an image to play with, so taking her "pooya" she fashioned a man, then by way of ornamentation placed a raven's beak on his forehead. She was delighted with her success in making such a lovely image and on lying down to sleep placed it near her side. On awakening her joy was great, for the image had come to life and there before her was the first man."*(Driggs, 1905)*

Inupiaq legends tell of the "tulungiksraq"- the Raven Spirit who is also a man. He is credited with having secured land and light for humanity. According to Inupiaq legend there was a period of darkness when there was no light. This was the time when humans did not age. The Raven-Spirit "tulunikaraq" secured the land and the source of light from an old man, his wife, and his daughter. Light appeared only after the Raven -Spirit stole the source of light from them. As he was fleeing the Raven Spirit dropped the source of light which then exploded and dispersed units of light throughout existence.

This concept is reinforced by the analysis of the Inupiaq word for sun "siqiniq". The stem of "siqiniq" is "siqi" which means "to splatter", to splash outwards", and the ending of the word "niq" indicates the result of an endproduct of an activity. So the Inupiaq word for sun, "siqiniq" and the legend of the Raven-Spirit accidently dropping the source of light which then exploded supports the concept of the big bang theory of the origin of the universe in which our sun is one of many. I remember being awed by this realization.

Our languages and our cultures can be sources of pride and identity for us. The oral literature of our ancestors send us messages based on their experiences and their interpretations of them.

Besides legends and accounts of life experiences, our ancestors left us with a wealth of short stories usually based on animals with human attributes. One story which comes to mind was told by Oscar Swan, one of the Inupiaq teachers in Kivalina. It seems that an avinngaq, a mouse, decided to venture out of his hole and access the rest of the world. When he stood on his hind legs, lo and behold, to his surprise he was able to reach the heavens! When he reached down he felt the ground. When he reached in all directions he was able to touch the limits of the world! He concluded that he was the largest person on the face of the earth. The poor mouse had surfaced from his hole onto the ground into an old Inupiaq boot sole turned upside down! The top of his heaven had been the sole of the "atungak", and the outer limits of his world had been the sides of the "atungak".

When I think of this story I am mindful that I should consider all facets of a situation before I make any conclusions; and that I should not limit myself to what is around me but to explore and search for other information, lest I be like the the poor mouse.

As the search for understanding of my heritage progressed I learned the value of viewing oneself as part of a process of interrelationships as evident in many of our legends. Uqumailaq, one of our foremost Inupiaq historians illustrates this point very vividly in one of the legends he tells of a young woman who refuses to marry. A powerful shaman had come wanting to marry her, but she refused him. The legend goes:

> "then . . . as winter approached, the land around their village is slowly being depleted of caribou. Being unable to sight caribou the young men are unsuccessful in killing caribou. The young woman thinking of her stubborness when her father wanted her to marry, and having that as her source of guilt, searches for caribou but gradually even she becomes unable to sight caribou. When she went outside here and there

among the houses would be a neighbor apparently having died on her way to visit others. "No wonder," she sometimes thought to herself, "No wonder my father admonished me not to be so stubborn and headstrong. This is the result of my stubbornness and being headstrong."

This concept of interdependence is very evident in the structure of our Inupiaq language. Each Inupiaq word has a marker which identifies the relationship of that particular word to the other words in the sentence. There is no set order of words in a sentence just as there is no fail-safe way to determine what event is occuring next in nature. But as each event happens a causal effect occurs which creates special relationships between the components of the happening.

Another attribute of Inupiaq culture evident in our literature is that the roles of women and men had not been stratified. The type of role undertaken depended on the ability and capability of the person. In one of the legends told by one of our foremost historians, Uqumailaq, I found these words:

"Once there lived a large number of people and their chief along a river in the interior. Their chief had a daughter. She did not mature slowly. She had a bow and arrow as she grew up. She hunted like a man using the bow and arrow. When she saw a wolf she would stalk it and would eventually kill it with her bow and arrow. She did likewise with wolverine. Although she was a woman she was a skillful hunter."

Woman as hunter is not a common theme among our oral literature. But the presence of such themes indicate to us that the society of our ancestors was egalitarian. In fact, one cheerful little Inupiaq elder-woman told me that she had belonged to a whaling crew, and the only reason that she had never struck a whale was because she was so tiny! She laughed and said that she did not have the strength to strike the whale with enough force. From the legends and from more recent accounts I learned that men and women have equal status and one was limited only by one's abilities.

Throughout our literature the attributes essential to being a good hunter or a good provider are identified as quickness of movement, mental alertness, physical excellence, capacity for endurance of pain, stamina, and knowledge of and respect for nature. These qualities are still applicable to the world of today. We must be quick, alert, be in good physical condition, be able to endure pain, have stamina, and know and respect the land and animals because they are our sustenance.

A hunter and his family spent much of their time traveling on the ice searching for food. The ever-changing environment of the ice and probably the need for a way to quickly pinpoint the location of a seal or any other object or activity on the ice produced the elaborate set of demonstrative pronouns that we have in Inupiaq. Instead of using landmarks, we have words which serve as indicators for the location of an object. Each pronoun gives information about number, proximity, visibility, vertical position, and whether the object is inside or outside, moving or not moving, or lengthy or not lengthy. There are no permanent markers out on the ice therefore a word which provides a mental map is very useful.

Through the use of the elaborate demonstratives a speaker can direct the listener to an object without mentioning a fixed point of reference. Let me illustrate this. There are many Inupiaq speakers out in the audience. If I say "takanna" all of the Inupiaq speakers will look down expecting to see a singular object, not moving, on the floor or close to the door. But if I say "pagga" they will look up expecting to see an object that is above eye level, lengthy, and visible or it may even be a fly hovering over their heads. If I say "una" they will look at my hand, or in the area immediately by me expecting to see an object visible to me, not moving, or not lengthy.

The respect that Alaska's Native peoples have for particular animals in each of their cultures stems from the time of our history when men and animals could communicate with each other. Our legends are full of accounts which elaborate on this theme. According to Inupiaq beliefs animals, especially whales, allow themselves to be taken by deserving hunters. If an animal were offended it could withdraw its presence to the detriment of human survival. Respect for the animals that sustain us is one of the most valuable lessons any Alaska Native can learn.

Children meant happiness as well as comfort and security when the parent grew old. The child is indulged and cared for lovingly. In our legends the mistreatment of a child usually meant death or ill fortune to the person responsible. As survival for the Inupiat of traditional nomadic times was harsh, children added the soft touch to an otherwise continual quest for food and shelter.

The special relationship of the grandparent to the grandchild is especially evident in many of our legends. The grandchild helps the grandparent who is the mentor of the child. The grandchild learns from the grandparent. In this way the knowledge of the grandparent is passed on.

As I listened to numerous legends I would sometimes be pleasantly rewarded with a song. Much of our literature is interspersed with songs. The songs are powerful. There are songs to call animals. Songs that heal. Songs that harm. And songs to relate oneself to the land. Here are the words of a song sung by a Greenlander as he is overwhelmed by the emotion he feels for the land. (The following was written in one of Knud Rasmussen's letters, October, 1930)

O, warmth of summer
gliding over the land in
waves!

Wednesday, February 3

10 UAF Credit Course Meeting
Patricia A. Book

WORKSHOP SESSIONS
1:30 p.m. – 3 p.m.

11 Fractured Fairytales and Phony Fables
An activity which uses reading, writing, and lit erature to developEnglish language proficiency at all levels K toadult. Each step in the unit was demonstrated and practiced.
Donna Dinsmore

12 The Power of Positive Self-Image
Effective methods and working principles in motivating Native youth to succeed in school and life! The power and rewards of positive self esteem, and positive self discovery.
Howard Rainer

13 Integrating Multicultural Education into Your Class Calendar
This workshop explained multicultural education and provided participatory activities in integrating multicultural education into a school calendar.
Carole Hunt

14 Traditional Values Can be Used Today
The traditional values can be rediscovered and used in today's modern world. The two main elements that play an important part in a young person's growing up are discipline and endurance (know one's strength and ability.)
This covers the educational approach of teaching cultural heritage.
John F. Pingayak

15 Using the Writing Process with Bilingual Materials
Participants came away with practical classroom applications using cross-cultural materials across the curriculum with their students. It included hands-on practice as well as demonstration.
Jane Sutherland Niebergall

Not a gust of wind,
not a cloud-
And in the mountains,
the belling reindeer,
the sweet reindeer
in the bluish distance!
O, how it pulls me,
O, how it fills me with
delight!
Sobbing with emotion,
I lie down on the earth.

The literature of any culture, whether it be in written or oral form, contains the history, values, and mores of that culture. The themes of our literature reflect our values, the things that are important to us.

I have touched upon only a few of the themes upon which Inupiaq literature is based.

Through legends and life experience accounts, the Alaska Native people told their history. In our elementary and secondary schools, Alaska Native children learn the literature and culture of western man; it is equally important for these students to learn and study the literature and culture of their ancestors.

I have purposefully restricted my presentation to the Alaska Native situation because I feel an urgency. If we do not succeed in transmitting the knowledge of our ancestors to our children here in Alaska, there is no other place for them to go to learn them. Alaska is their ancestral home. If Alaska Native languages and cultures die here in Alaska, they die forever. We cannot let that happen.

We, as Alaska Natives, and we, as a state, must make a commitment to promote and maintain the unique cultural heritage that we have in our Alaska Native languages and cultures.

Although the state has made commitments some of which include the support it has given to the Bilingual/ Bicultural Programs, the establishment of the Alaska Native Language Center, and the Alaska Institute of Native Art, these programs need further support.

But the real thrust of the survival and promotion of Alaska Native languages and cultures must come from the Alaska Native communities and from Alaska Native individuals. We all know this.

But we must also understand how we relate to the present situation we find ourselves in. For most native communities in Alaska the story of instrusion by what is now the dominant culture in some of those communities was brutal because of the diseases to which the original peoples of Alaska had no immunities. There was disruption of family units, demoralization of a society. Conditions were ripe for someone with the resources to assume authority.

Instead of individualized training by demonstration and participation in the everyday activities of their communities, the Alaska Native children were placed in classrooms where more often than not, the language of instruction was not Alaska Native. Some of us were fortunate enough to be bilingual or to have an Alaska Native for our Kindergarten teacher. We understood her and knew how to relate to her. But there were many more who did not have speakers of their home language for their kindergarten teacher. It is impossible to ascertain the degree of the damage that has been done to their development as children and then as adults.

The levels of skills achievement in reading, writing, and mathematics that the Alaska Native children are attaining are still several years below the level of skills achievement of the children upon whose culture the school is based.

Several factors contribute to this disparity. While the child from the culture upon which the school is based

Two of the many workshops offered. Right is Fractured Fairytales with Donna Dinsmore and above The Power of Self Image with Howard Rainer.

had the tradition of classroom learning, the Alaska Native child did not. The language of instruction was not the Alaska Native child's home language. The cultural settings for most of the questions written or situations the Alaska Native children were required to respond to in the everyday lessons or tests, especially in the areas of social studies given were not of his culture, his world. The parents of the child upon whose culture the school is based could help with the school work; but the parents of the Alaska Native child could not help their child with his schoolwork. There are other factors involved but those are the most obvious ones.

What has happened canot be erased. We cannot return to the traditional nomadic ways of our ancestors. The communities that we live in now demand different skills from us. Our values will not change, but the skills and the means needed to maintain those values will be different.

Our schools need to reflect the linguistic and cultural composition of our communities. In short, our children need us to teach them.

What is needed now is to strenththen the ever weakening stance of native cultures. Native languages must be instructional languages whenever the children come to school speaking them. Alaska Native cultural traditions - dancing, art, preparation of food and clothing, ice and land survival techniques, and folklore - must be taught not as step children of the school program but as subjects given as much attention and support as any other course.

Values remain constant but means of achieving them change. Being a good provider for one's family is a value which was and still is highly aspired to. Traditionally a man's esteem and honor rested primarily on his ability to provide for his family as a hunter. Sense of well being and accomplishment are instantly satisfied when a game animal is killed and taken home. Survival in 1988 for an Alaska Native is not wholly dependent on being a good hunter of game animals. One must apply the same hard work, preparedness and determination to be successful as a provider working at a job which pays cash.

The most important responsiblity of any community is that of educating its young. If our children are not given the skills required to participate in the life of their community they may never fit. Your responsibilities as teachers of Alaska Native and other languages and cultures are very important. Those who teach English as a second language share a responsiblity as great and as important as those who teach in the child's heritage language. Your task is to help the students make a transition into the English language, the dominant language of instruction in our schools. Our children depend on you as much as they depend on the heritage language and culture teachers.

I would like to conclude by thanking all of you, the teachers in all of the bilingual and bicultural programs throughout the State of Alaska for the very important work that you are performing for the young children of Alaska. Through you they realize that the languages and customs of their parents and grandparents are worthy of learning.

Thank you for your work.

Wednesday, February 3

16 A New Role for an English Language Institute in Higher Education

The English Language Institute of Alaska Pacific University, originally designed as an intensive ESL program for international students, has very successfully expanded its role to include students benefiting from English language skill development in general. As a result significant increases in student success, satisfactions and retention have been noted.

Marianne Inman, Bernie Blaine

17 Parent-Child-Teacher Team Building: How parents can work with their child and his/her teacher to improve educations for all members of the team

The workshop focused on the interrelationships of child(ren), parents and teachers to improve educational programs for all concerned.

Gerald L. "Jerry" Brown

18 Inupiaq Writing

Using Alaska Writing Consortium Process - This workshop covered how the writing process is used to motivate high school students to write an Inupiaq composition.

Bernadette Alvanna-Stimpfle

19 Forum on function, form and future of Alaskan varieties of English

Presenters gave 20 minute reports on aspects of Alaskan English, then the audience participated with them in a discussion of additional aspects, mutual concerns and interests, and network for future projects.

Alice Taff, Martha Demientieff, Enid Lincoln, Pat Kwachka, Yvonne Yarber, Tom Robinson

Proof that attending workshops can be fun.

WORKSHOP SESSIONS
3:15 - 4:45 p.m.

20 Alaska Native Language Policy
The workshop reviewed the process which led to the first meeting of the working group for the development of an Alaska Native Language Policy for the Department of Education. The discussions focused on some of the issues and questions raised in the information packet that the Commissioner's Office, Department of Education sent to Native groups and individuals last November and December 1987.
Edna Ahgeak MacLean

21 Dance Workshop: Dance as Storytelling
Dances from diverse cultural backgrounds, the Philippines, Latin America, and the South Pacific were taught.
Yolanda Polanco, Suerte Malapit, Anna Damiens, Kim Amaya

22 National Clearinghouse for Bilingual Education: Information System Update with Focus on Teaching of Writing
This workshop included a survey of the National Clearinghouse for Bilingual Education services, with focus on resources for current research and methodologies for the teaching of writing to limited English proficient students.
Shelly P. Gutstein

23 Addressing Language Needs in a Multicultural Classroom
The purpose of the workshop was to address classroom adaptations to meet the needs of language minority students.
Carlos Ovando

25 Children's Literature from Japan, Korea, China, Vietnam and the Philippine Islands
This workshop introduced the cultural

In search of the best. Coffee and muffins

Wednesday, February 3

aspects that influence the children's literature from Japan, Korea, China, Vietnam and the Philippine Islands. It provided information on the availability of the English translation of the story books and plays from these countries.
Georgette N. Droubay

26 Student Meeting with District Sponsors

27 AKABE Reception and Business Meeting

28 Cultural Celebration I

Hosts:
Marie Monroe & Robert Mulluk, Jr.

Los Ritmicos
Manuel Ortega, Ines Zwickler

TUMA Theatre
Linda Ayagaruk, Alan Chuculate, Robert Galaktionoff, Tim Holmberg, Esther Lewis, Sophie Nothstine, Lena Pedersen, Cesa Sam, Valerie Tony, Jack Van Hatten III, Myrna Van Hatten, Maggie Wiseman, Nancy Yeaton. *J. Stephen Crosby, Director*

Savoonga Dancers
Marilyn Gologergen, Vivian Noongowook, Harold Toolie, Jimmy Toolie(Drummer), Karleen Waghiyi. *Elaine Kingeekuk, Coordinator.*

Los Ritmicos perform. Right Ines Zwickler and lower right Manuel Ortega.
Below: The TUMA Theatre

Cultural Celebration I

Members of TUMA Theatre from Fairbanks, Linda Ayagaruk at right. *Below:* The Savoonga Dancers.

General Session II

Above: La Tuna Singers.
Left: Members from the Anchorage School District try to find the best workshops.

Thursday, February 4

29 Registration and Exhibits

30 General Session II

Session Convener
Eleanor Gutierrez, Senior Member
Alaska State Advisory Council for Bilingual-Bicultural Education

Speaker
"Motivating Young People to Succeed"
Howard Rainer
American Indian Services
Brigham Young University

La Tuna Singers
Ofelia Lozano, Emely Neri, Judy Neri, Alina Ortega, Alexandra Zwickler, Ines Zwickler

Howard Rainer
Indian Educator and Trainer

I want to see by a raising of hands how many of you remember any of that (introduction)? What I want you to remember this morning is only one thing – that is, I love working with Native young people. That's all you have to remember. And let it be said, when I leave, that somebody, some student here at this conference might have been touched for the rest of their life. And that's all I want. And I hope that's all you want. Now I want to ask you a couple of questions, and have you think about them. The first one, "How many of you in this room this morning are influences for good?" Okay, now some of you immediately raised your hand, and some of you went like this, "Well, I don't know, I better keep my hand down." Okay, I said how many of you are influences for good, and I'm going to go on a little further than that. "How many of you are influences for good in education?" There we go. Now, if you are an educator, and if you are an influence, how are you influencing the Native young people, or the other cultures that are represented here this morning? How do you influence them? That is the question that I asked people that were in our workshop yesterday. How are you an influence? How do we influence people every day? By the things that we say, by the things that we think, and by the things that we do.

I was in Bethel, Monday, and we had the experience of bringing in Native young people from a 500 mile radius. What a joy it was to bring those 500 into an auditorium and to see them come alive, and to see them catch the vision of the possibilities that await them as soon as somebody comes in to say "You are a good person. You have a good mind, and you're going somewhere." So I went into one of the offices, and this is something that I'd like to leave with you, because I am so glad somebody had this huge sign in one of those offices. This is how it goes. It said, "Let us not forget that an Alaskan Native is not an interruption of our work. Let us not forget he is the purpose of it. He is not an outsider of our business, he is a part of it. If it were not for Alaskan Natives, there would be no reason for this business. Alaska Natives are not dependent on us, we are dependent on them."

Did you hear what I said? "We are dependent on them." Every one of you in this room this morning is dependent on the Natives. If is wasn't for the Native people we wouldn't have jobs. If is wasn't for the Natives, we wouldn't have positions. If it wasn't for the Natives, we wouldn't be in the business that we are in. So ladies and gentlemen, at this conference we are in the business of building Native young people and Native adults. This is the purpose of this conference.

My purpose for being here is not for bilingual education but body language. That's another form of language that is so important today for Native people. How do you stand? How do you present yourself? How do you open the door? How do you open the door for opportunity for yourself? As I watched many of the young Native people in Bethel, I thought to myself, "Where will they be in the year 2000?" Some of you are concerned about 1991. I'm concerned beyond

1991. I'm concerned how many young people are we allowing the opportunity to grow, to understand life, to adjust to it, to meet it head-on, and to take with them those cultural values that should be retained in their hearts. Now, ladies and gentlemen, educators, people of influence, you have such powerful influence at this conference, and sometimes we say, "Well, gee, you know, I just run a little program. I only have 15 students. I only carry weight with 10 people." Well, ladies and gentlemen, it only takes 10 people to make a movement go. It only takes 5 to create a movement. How many of you are thinking of what is going to happen in the year 2000 with all these young people from all over the bush? We can shake those bushes and we can shake the trees, and we can shake the earth, but what can we do to shake the mind? What will it take to instill in those young people's minds that they are brilliant and that they have things that they have carried on from generation to generation. How long must we wait to say, "Young people, this is your day, this is your time?"

I want to share with you something that I thought might be interesting for the year 2000. What if we started to train our young people to ask two questions: "What if?" and "Why not?" Why don't you start asking the same things – What if? and Why not? What if we had – listen to this – a center of the arts on how to perpetuate the Native arts and crafts, how to manage it, and how to sell it internationally. You know, you go to all these stores in Anchorage and Fairbanks and Seattle and Portland, and you see all this beautiful Native art, and you wonder what happened to the Native artist, how much did he get? How much did he receive for his work? And here we have some of the greatest artists in the state of Alaska, and there is no center for them to have their ownplace where they can sell internationally if they want at the best price they can get. I think to myself, "Why don't we have centers of excellence, for exceptional Alaska Native youth?" We talk about alternative schools. We talk about drop-out schools. We talk about Native young people falling away from the school system. Why don't we have and establish centers of excellence where exceptional Indian youth – and why don't you call them that, that what they are – if you put high expectations on people they will rise to that occasion. If we continue to look at the dismal drop-out rate, and all these things that say, "You know, these young people just don't have it," I strongly believe after being in Bethel and these kids that we had in this workshop yesterday, I strongly believe that is wrong, that is inaccurate. These young people are intelligent. These young people have a lot of talent and a lot of creativity, but where are we going to generate that? Where is there a center in this state or anywhere in the United States where we can have a Harvard of the west for Native young people. Where are we training them to be managers, to be people of influence, to be leaders, to be

political leaders? Where is that place where we can establish that?

And one more center; a center for cultural pride. Many of us know our heritage, but many of these young people are losing it. We have many of these elders who go, they come and they die in silence. Many of these young people are going to replace that with something else. The urgency, young people, ladies and gentlemen, is to preserve that culture and that heritage because that is why you are here. You Native people are here because you have ancestors who were strong and were survivers. You have people that have the mentality.

When I was in Bethel, I went out for just a half-an-hour. I went on one of those rivers, and saw a man chopping the ice to get some water. I thought to myself, "My land, talk about strength and endurance and tenacity! What kind of individual would be our here in this kind of weather?" So I went up to him and said, "Sir, I have great respect for you." He said, "Why?" I said, "Because any man that would come out here in this weather to chop ice and get some water like this has to be strong up here." And he said, "That's nothing." He said, "We do it every day."

Now how do we transcend that so our Native young people can have that same strength, that same tenacity, that same vigor, that same spirit, in the classroom? Why are they such great athletes, and whimps in the classroom? Why is that? Because we have put a high priority on the wrong thing! We put so much emphasis and priority on athletics. Yes, let's make little basketball players out of them, and yes, let's make them great wrestlers, but we're not performing the greatest responsibility, and that is to teach them how to read and write. Reading and writing, ladies and gentlemen, is a high priority. They should have letter "A" for reading and writing. The only place I have seen that is in South Dakota. They give a letter and you have to wear a

letterman's jacket, if you make an "A" average for two semesters. I still have that in my office because it's a reminder to me that here is one school that not only is in charge of itself in promoting athletics but also academics. We cannot have a generation of illerate people. We cannot have a generation of silent Natives. Ladies and gentlemen, you no longer can be silent. If you are silent, and you have responsibility, you are not doing justice to your Native people. Now some may say, "Oh, go quiet him down. Quiet him down. We don't want the Natives to speak up." But ladies and gentlemen, how will the people know in the states what the Natives thinks, what the Native wants, and where the Native is going unless you articulate that? Unless you voice those opinions and voice your concerns, and voice the problems that concern you. Now after I am gone, somebody in this audience will say, "That's all fine and dandy, now let's get back to business." Native educators, I'm talking to you. There are too many outstanding Native young people to be silent. You cannot afford to be silent. The urgency is to teach these young people to stand up, to stand on their own two feet, to think on their feet, and to act and to think and to create. That is the business that we are in. Whether you call it bilingual education, whether you call it body language, whether you call it motivation or self-image, that is the bottom line – to prepare these young people to assume their role.

Now I'd like to close today by telling you how it happened to me. You say, "How can one person make a difference? How can one person make an influence and an impact on one person?" Well, here it is.

In 1963 I was making "D's and C's". I was considered a failure up to that time; I had had non-native teachres who had written me off. I looked into a letter one time, and it said, "Dear Mr. & Mrs. Rainer, you son, Howard, does not have the academic or mental ability to go to college. I would strongly suggest a vocational trade for him." Do you think my parents worried? Do you think they were concerned? Do you think they fretted over that night after night – what was going to happen to their son Howard Rainer? Well, it took one teacher, a non-native teacher, one white teacher, to catch the vision of Howard Rainer. And here's how it happened.

I was sitting where most Native students sit, and where they think they belong, and that is in the back row – am I right? They sit there and they sit in silence and so did I. Because silence is a sign of rebellion. Silence is a means of saying, "I don't care." Silence is saying, "You have said I am a failure, so I will act it out." And so there I sat, in the back. As I sat there, this one white teacher looked at me and said, "I want you to stay after school." I rebelled, and put my hands like this, just like I've seen a lot of Native young people do to me. As I sat like that she went like this, and did three things. She put her hand on my shoulder, and said, "Howard, you're a genius." I thought she was swearing at me! As I sat there and she said "You are a genius" I thought to myself, "This lady is another one of those who is condeming me." So with my fist I said, "I am not a genius!"But she said, "Oh, yes you are." I said, "You know, I don't care." And she said, "Howard, the only thing that is wrong with you is that you cannot read and write."

She was telling the truth. I could not read or write the English language until I was in the 7th grade. It's no wonder I was behind. No wonder I couldn't communicate. No wonder I was afraid to raise my hand. Have you ever heard that story before? It's not common, is it, for some, but it's most common for a lot. Because a lot of Native young people want to communicate so bad, and raise their hand, and say, "I've got the answer." But they sometimes are afraid to say it, because they're afraid it might be wrong, and that's exactly how I felt. She said, "Howard, if you will let me, I will teach you how to read and write." And she put her hand on my shoulder again, and this time I didn't shake it off. She said, "Listen to me. I want you to stay after school for six weeks, and I can teach you how to read and write." I said, "You're crazy. Besides that, my other Indian friends will make fun of me because they're going to call me the teacher's pet." She said, I'll take care of that. Just do what you normally do. Sit in the back, but this time take an eraser."

So, the next morning, I grabbed an eraser, went in early and sat way in the back. While she was talking I threw the eraser and hit the blackboard. I can still see it now. She turned around like that, and said, "Who did that?" All the Indian kids, my good friends said, "Rainer did it! Rainer did it!" I stooped down in my chair, and she said, "Rainer, you're staying after school for six weeks, and I don't care what happens!" So we solved the image problem.

Ladies and gentlemen, when I went home that night, I asked my father, "Dad, what does genius mean?" He said, "Howard, it's a person that's bright, creative, visionary, outstanding. Why?" "I just wanted to know." And I walked away. And guess what? Just like some of you yesterday, when we fought the battle – I'm a good person, I'm not. I'm bright, I'm dumb. I'm this, I'm that. Finally the voice said, "Howard, take it. Take it, you're all right."

That woman taught me how to read and write. Ten years laters, I went back to Mrs. Johnson, and this is what I did. (Knock, Knock, Knock) "Mrs. Johnson!" "Yes?" "This is Howard Rainer – I've come to see you." "Who?" "Howard Rainer. I used to be one of your students in High School." "Come on in!" I said, "Mrs. Johnson, because of you I taught 7,000 native young people. Thank you so much for believing in me." "I always knew you could do it, Sonny." That was her remark. Ladies and gentlemen, that lady opened the door for the rest of my life. Then what she did put the frosting on the cake, she said, "You know, they've never had a Native graduation speaker. How would you like to be that?" I said, "I don't know if I could do it." She said, "Sure you can! And I'm going to go to the principal." But guess what the principal said? "No!" He said, "Not Howard Rainer – I will now allow him! Just

Thursday, February 4

WORKSHOP SESSIONS
9:15-10:45 a.m.

31 A Literature Based Whole Language Approach to Reading
A discussion of the basic principles of whole language as they apply to empowering students through the development of communicative skills, critical thinking and the creative attitudes. Sample activities were demonstrated.
Alma-Flor Ada

32 From Heritage English to Formal English
This workshop helped teachers to take the student's own English dialect and show how to make it formal English.
Martha Demientieff

33 The Eye of the Earth
Bilingual students learn to write a culturally historical novel while developing their research skills, written and oral expression and visual arts composition.
Donna Levesque

the other day that young man unplugged all the clocks in the high school." And that's exactly what I did. He said, "I cannot have a man like that at the graduation." So what did she do? She went beyond him and went to the Superintendent – from the Superintendent she went to the PTA. Guess who spoke in 1965? Howard Rainer, the first Indian to speak at their own graduation. Can you imagine what Mrs. Johnson did for me? Can you imagine that there's a Mrs. Johnson right out here? You're one of those. Can you imagine that if you could affect one Native young person starting next week that you might open the door for them to influence thousands for the rest of their lives?

That's the power, ladies and gentlemen, that is the great power of being a good influence. That is the power of being an example. That is the power of motivation. That's the power of spirit. Ladies and gentlemen, I have met a lot of Mrs. Johnsons. I met them in Bethel. I met a Mrs. Johnson right there, and I met one right here. And there are many more in this room – but what kind of an educator are you? What kind of an influence are you? What do you want, really, for Native people in the state of Alaska? Do you understand what I'm saying, clearly? It's you, it's not me, it's you that will light the fires in every community in the state of Alaska. Go home thinking how good you are, and how much of a power and influence you can be.

Ladies and gentlemen, I proudly show you just one little magazine, to put it all in perspective. This is the first premier issue, and it's from the Journal of the Heard Museum in Phoenix, Arizona. I could not read and write as I told you, until I was in the 7th grade. I used to fear English and I used to fear writing. It says *Generation to Generation,* story and photography by Howard Rainer. I don't show you this to boast. I don't show you young people to say, "Look how great he is." I show you because dreams can come true. Because when you say you are good at something, when you say you can write, when you say you can share, when you start to say you have something inside that wants to come out, and let thousands of other people across this country read about it, that is the beginning of self-fulfillment.

I want to tell you that this magazine, it's hard to get in there. When I was in Bethel, I went into the graphics department. There was a lady sitting there – look how ironic this thing is – I was sitting there and she had this communication art out of Sacramento, California. It's for the elite of the graphic and photography, folks. I said, "Ma'm, do you have the February issue, 1978?" She said, "I surely do." I said,"Go get it." She pulled it out, and I said, "Ma'm that picture right there on that cover – that's my cover shot." She said, "Oh, really? Oh, my goodness! Is that really yours?" I said, "Yes, it is. What I want you to do, is inspire these Native young people in Bethel to do the same thing."

Why not? Why not have some outstanding Native photographers? Why not have some outstanding Native writers? Why not have more Native politicians? Why not have more Native statesmen? Why not have great mothers and fathers? Why not have great children? Why not? What if? and Why not?

In closing, I leave you this warning, Native people:

34 Bilingual Students in the Writing Process

What does an analysis of the latest writing research have to do with the way you teach composition? Or the way you write? Through participation in the writing process, you learn the principles of effective writing instruction. These principles will be tailored to writing instruction for bilingual, ESL or SESD students in Alaska.
Patricia E. Carlson

35 Alaska Native Language Policy

The workshop reviewed the process which led to the first meeting of the working group for the development of an Alaska Native Language Policy for the Department of Education. The discussions focused on some of the issues and questions raised in the information packet that the Commissioner's Office, Department of Education last November and December 1987.
Edna Ahgeak MacLean

36 Parental Involvement in Reading and Writing Instructions

Participants learned strategies for learning to read and write Yu'pik and ways they can help their children develop literacy skills in Yu'pik.
Andrew M Paukan

37 Entry and Exit Criteria for Bilingual/Bicultural Education Programs

Multidimensional and multilevel approaches to the development of entry/exit criteria for bilingual education programs were discussed. Also addressed were the importance of entry/exit criteria as the basis for making instructional decisions about LEP students, and exit criteria as accurate predictors of academic success in all-English classrooms.
Jennifer A. Bell

I may never come back to this conference again, but that's alright. I have to tell you what is in my heart. As I walked on one of those streets, I found the bottle from one of those bootleggers. I picked up that bottle, and took it into a workshop in the evening. I held that bottle up told them the dangers and the warnings that are ahead. I told them that I took a picture of that cemetery in Bethel. I said,"Half of those deaths in that cemetery are due to alcohol." Half of the destructions of natives' homes are due to alcohol. Half of all the screw-ups and the mess-ups and the mental problems are due to that. How much more to you want to convince you that that is not the way to go?" Ladies and gentlemen, Native educators, if you want to have influence, stop. I told those people I stopped in 1969 and I have not touched a drop. It is not a religious issue. It is not a political issue. It is a survival issue of Native people in this state. We must understand that and accept it and battle it and fight it openly. I'm not ashamed to stand up here and tell you that I do not drink. I do not allow it in my house. I don't allow it with my friends, I do not allow it because it is a survival issue.

When I had an exhibition in Houston, Texas, they had a reception. They wanted to bring in liquor. I said, "Here is one Native American you will not see with that." Because Native people, that is what is destroying your communities. And that is what will destroy every native community in America. So why don't you stand up for that. And why don't you wise up those young people, that drugs and alcohol is the ultimate destroyer. It is not the outside, it is the inside.

I saw those headlines like you read from the Anchorage newspaper yesterday. I read those same headlines. And you know what it says? "Blast, – Negative Image of Native People." Let's change that. Let's hope that they'll put a full spread on this conference, for you. That they'll show that Native people are on the move. That Native people can think, with the help of non-native people. We're all in the same business, ladies and gentlemen, like that quote says, "The Native people are our highest priority."

I'm leaving right afte this for Chevak. Whether I can get in there or not I do not know. All I know is a man called me last night, he says,"Howard, we've got these young people waiting for you. Gee, I hope I can make it!" If some of you are a religious people or a spiritual people and you have that strength, pray for me that I'll make it – I want to be with those young people. I want that challenge. I want to uplift them. That's what I want to do. I don't want fame or glory or recognition, all I want to do is find one Native young person, like I found in Bethel. I saw this young man come alive. I saw him just take the lead, and I saw him just fill with excitement. That's the glory and the power of education. Learning should be fun. Fun should be learning. We all should be in the business of promoting "learning should be fun."

So ladies and gentlemen, in conclusion, let me say once again: What if we had happy families? What if we had more children graduating? What if we had more Native students going to college and succeeding? What if and why not? Why not make it this year that you will make it your

Thursday, February 4

38 Teacher as Researcher

The traditional dichotomy between teaching and research is inimicable to the improvement of school practice. Ethnographic approaches which are amenable to breaking down this dichotomy into legitimating teachers as researchers are explored.
Perry Gilmore, David M. Smith

WORKSHOP SESSIONS
11 a.m.– 12:30 p.m.

39 A Reason to Read

Participants engaged in activities designed to aid in motivating readers/writers.
Mimi Shawe

40 Puppets! Puppets! Puppets!

This workshop included how to use puppets in developing student reading and writing skills
Cindy L. Rosser

41 Integrating Multicultural Education into Your Class Calendar

This workshop explained multicultural education and provided participatory activities in integrating multicultural education into a school calendar.

42 Development of an Alaska Native Languages Policy for the Alaska State Department of Education

The workshop reviewed the process which led to the first meeting of the working group for the development of an Alaska Native Language Policy for the Department of Education. The discussions focused on some of the issues and questions raised in the information packet that the Commissioner's Office, Department of Education sent to Native groups and individuals last November and December 1987.
Edna Ahgeak MacLean

personal responsibility to motivate, encourage, and find a Native young person and help them. Can you imagine with 200 people or 300 people, that means 300 Native young people will have a chance. And I speak to the Native people because that is who I represent. That is who I am here for. That is why I have come to Alaska – to awaken you to that reality, that this is your day. And the day is near where you must prepare yourself, because those Native young people are asking the same questions – why not? Give them the answers.

Ladies and gentlemen, I commend you for being here. Every one of you have a reason for being here. Those non-native people that have supported the Native people, more power to you. More power to you. Native people, ask questions. Don't be silent. Do not be silent. It is wrong. It is time for you to vocalize, to speak up, and to say what you need. Nobody will ever know what you think, what you feel, or what you want, until you say it. Thank you very much.

Above: Andrew Paukan from St. Mary's School District talked about parental involvement in teaching Yu'pik literacy. *Right:* A look at safety material for the rural child.

43 Writing Connections: English through Yu'pik, Yu'pik through English
Teachers demonstrate how writing process techniques strengthen writing in grades 1-8. Brainstorming, mapping and editing used to develop writing strategies and final draft. Discussion of English/Yu'pik writing strategies and their translations.
Jack Campbell, Carol Jerue, Ursula Prince, Lillian Johnson

44 Good Books for Teaching Alaskan Science Topics
National award criteria for outstanding children's books relevant to Alaskan science topics and the Alaskan environment were presented and distributed. Specific books with bicultural or multicultural content were discussed, along with ways to integrate them into school curricula using statewide model curricula as an example.
Marilyn Sigman

45 Conference Luncheon

Hostess
Alice Taff, President AKABE

Introduction of AKABE Officers

Student Poetry Contest Awards.(See pages 27-28 for reprints of the poems.)

Bilingual Educator of the Year Award
Presented to Moses Dirks, Bilingual Instructor, Atka.

"Empowering Students to Read"
Dr. Alma-Flor Ada
Professor of Education
University of San Francisco

Fairbanks Korean Dance Group
Chi Yun Baek, Jung Kim, Mia Ma, Kay Yi, Mia Yi, Chung Hwa Yim, Maria Yoon, Young Yoon.
Patricia Carlson, leader

Above left: **Alice Taff, AKABE President.**
Above: **Everybody from students to teachers were making puppets.**
Left: **In between sessions, they flocked to the coffee.**

Conference luncheon

Winners of student poetry contest

GRANDPRIZEWINNER

My Grandmother Told Me

Respect your elders
Never talk back
My grandmother told me.

Listen to the old riddles about the past
Then you'll know the ways of your people
My grandmother told me.

Have faith in your people
Never forget them
My grandmother told me.

Help the helpless
Make everyone proud of you
My grandmother told me.

When you hear evil in the distance
Don't show your face
My grandmother told me

When you see danger
Walk away
My grandmother told me.

Frank Demoski
Age 13, Grade 7
Andrew K Demoski School
Nulato, Alaska

Empowering minority students through creative reading

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Reading, like listening, has been characterized – in traditional educational settings – as a receptive aspect of communication, in contrast to the productive aspects of speaking and writing. This characterization tends to promote the teaching of reading as a passive endeavor, in which the role of the reader is limited to receiving the information provided by the text. Consequently, the emphasis is placed in reading comprehension, interpreted as the ability to accurately repeat what the text says. And the act of reading is centered in the text and its content.

Since traditional schooling has failed to meet the needs of language and ethnic minority students, it may be time to reanalyze some of its assumptions.

Reading could be understood as a highly creative act, in which the reader not only brings to the text her or his beliefs, values, experiences and feelings, but engages in an active – albeit sometimes internal and silent – dialogue with the text.

When viewed creatively, the reading act is not centered on the text, but centered concurrently on the text and the reader, whose own life and personal reflections become integral elements for a critical analysis of the text which in turn becomes a motivating factor in the reader's quest to better understand, name and decode, her or his reality in order to be able to transform it. As Paulo Freire (1928b) suggests, words are read in order to read the World, and it is necessary to read the World in order to read words.

The discussion that follows will analyze ways to teach reading as a creative process in which students become protagonists and authors, rather than mere receptors of information, and reading, rather than an opportunity for failure and frustration, becomes a truly empowering tool.

There are some basic principles that inform a creative approach to reading within the parameters of what would be called transformative education (Aranowitz and Guiroux, 1985, Cummins, 1981, 1987; Freire 1982a, 1982b; Guiroux, 1983, 1986).

1. The need to guarantee that all students can reclaim their own identity and their ancestral roots.

Developing one's own self-identity is an integral element in the human adventure. Children come to school with incipient personalities, that are beginning to emerge as they mirror, select, and adapt from the values and behaviors of those with whom they are in close contact. These incipient personalities are still very frail and vulnerable – if instead of finding a nurturing and safe environment, where they can continue to explore and to refine those characteristics that will add up to well defined identities, children find themselves confronted by a very different reality from that which they know, that offers no validation to what they bring from home and community, many times instead of continuing a healthy development, children will either hide behind protective defenses or they will tear out their

ELEMENTARY WINNER

When I was six I moved
to Tok.
And Spanish was the
language I spoke.
Before I came, I lived in
Mexico.
Traveling to Alaska was
far to go.
I started to learn Eng-
lish in my new school.
I missed my old friends
and swimming pool.
But I met new kids that
were so cool.
I like my class that's so
much fun.
In Alaska it's so cold,
but there's also sun.
A professional boxer or
football player that's
what I'd like to be.
I hope that some day
these dreams will
come true for me.

Mario Cruz
Age 12, Grade 5
Tok School

JUNIOR HIGH WINNER

Today is now.
Yesterday has gone.
But bits of the past
remain.
Ahna, Ahna-please
come here!
Tell me a story of long,
gone year.
I'll try to understand.
I'll listen when you
stutter.
I'll wait patiently.
I want to hear your tale.
Tell me of the days and
nights
And dogsledding
through a gale.
And tell me of snow in
the air.
Tell me a story that will
help me tomorrow.
For tomorrow can help
one forever.

Pricilla Hensley
Grade 8
Kotzebue Middle School

developing personalities to substitute them for what they perceive to be more acceptable.

A transformative education approach, then, needs to have as one of its goal guiding all its activities to facilitate that students reclaim their own identity and continue fostering it.

The students' lives, their experiences and those of their family, neighbors, and community will be the focus of the discussions, examples, exercises, and activities. Students will be encouraged to observe and describe their reality, to explore their feelings, and to research and discover additional information about their family and community.

2. Accessing technology so that it will be placed at the service of students.

The high technological development of the society of the United States creates some very specific responsibilities: on the one hand, the availability of technology to some, creates a wider gap on opportunities to those that do not have the same access; on the other hand, an undiscriminated and subservient acceptance of technology can be a threat to the pervivance of cultural traditions. All of this invites us to reflect and poses substantial questions: How can we ensure the continuation of cultural values without hindering the young people's opportunities of success in a technological society? Can technology be put to use to ensure the preservation of traditional knowledge, skills, and values? What are the relationships of oral tradition to reading and writing? Although I do not pretend to have all the answers to these questions, one thing is evident to me – we can not avoid possessing them, nor allow that the ultimate definition of professional opportunities for our children be determined by their lack of experience with technology.

Several decades ago, Celestin Freinet, searching to redefine what could be the modern school for the XXth Century, proposed that the ideal path to literacy would be to teach reading naturally, by having in every school – preferably in every classroom – a small printing press that would allow students to reproduce their own texts and become authors. When ditto machines became so popular and accessible that most schools – and sometimes even individual classrooms – had them, Freinet's dream could have come true. Unfortunately, in most cases, ditto machines were not put at the service of the students, to empower them by facilitating the reproduction of their writing, but rather were used as an oppressive tool by subjecting them to inane and boring busy work activities, of no consequence.

Today, technology is available to us in a variety of forms: those same ditto machines, when still available, or the zerox copiers that in many cases have substituted them, should facilitate that each classroom produce books and magazines, that each child become an author. Photographs of the students, their friends, their activities and environment, can be excellent illustrations for books in which they are protagonists. By recording the voices of students and, if possible – and it takes very little to do so – accompanying them with nice introductions and good musical background, we will be recognizing the value we place both on their words and their voices, as well as familiarizing them with a tool for a powerful media: the radio. And, of course, if we have access to a video camera, we can extend

HIGH SCHOOL WINNER

Living voices

I used to share my
dreams
With a grandma that
understood me
She didn't say anything
When she listened to
me
Yet when she told of
her dreams
They were almost like
mine
Except hers were of the
past
And mine were about
fantasies

Thinking about them
Gives me deep thoughts
And voices I seem to
hear
Are the voices of the
past
Voices of her is what I
hear
And those voices I'm
living
Right now

Rose Bill
Age 18, Grade 12
Nelson Island High School

SPECIAL RECOGNITION

Is being given to Sharon Nicholas for three poems, one of which follows. Sharon has demonstrated excellence in poetic expression.

Two Faces

I am an Indian!
Strong, Free and Proud.

But I am a Native of
two worlds.
But my soul is Native –
Dedicated to my
cultural past.
My mind is white –
Grasping towards my
future.

Help, I don't know
what to do!

I'm caught in the same
body
With two separate
dreams
But I know, no matter
what I do,
I am an Indian!

Age 16, Grade 11
Kaltag School

this concept to the visual image.

Some uses of technology are very simple, and economical, and yet can have powerful effect. For example, it is possible to make presentations of students' works if they are invited to illustrate their individual or collective stories on transparencies. If their own voices are recorded reading their own texts and again enchanced with a musical background, the resulting program – combining the magnified projection of their art and their voices – will be very powerful.

Computers, of course, are the ultimate technological tool and all of our children need to become familiar with a key board – but lets remember again that they ought to be used for more than filling blanks and playing games. Through the computer the children could communicate with children of other lands and regions, they could contribute to develop books that collect folklore, traditions and oral history of their people, they can, in one word, become authors.

3. The importance of recognizing the social value and the power of language.

The use of language – and through it, the possibility of communicating thoughts and feelings, sharing past experiences and planning for the future – is an attribute of human beings. The better we can understand, recall, analyze, share and shape the world around us, the more fully human we are.

Animals must adapt to the environment in which they live in order to survive – and the beautiful natural world around us, shows plentiful examples of these adaptations. Human beings, on the contrary, develop skills and resources that allow them to survive in the most difficult and varied of conditions – and probably nowhere on Earth could there be better examples of such diligence and ingenuity than in this majestic land of Alaska. The mastery of reality is achieved with the assistance of language, as people share experiences, recapture and preserve the past and engage in projects to shape the future.

In normal community life, all individuals –unless they are physically impaired – learn the language of the group. And, if the community is healthy and thrives in its history and traditions, these are acquired as well. In a literate society, reading and writing, come easily to the children as well, in a process that could occur spontaneously with little difficulty.

Contemporary applied linguistics distinguishes clearly between learning a second language and acquiring it (Krashen, 1981). In a learning process the emphasis is on knowing t rules and norms of the language, whereas in an acquisition process the emphasis is on communication. Thus, while those who have "acquired" a language may know very little about its grammatical rules, they have no difficulty in using that language system effectively for self-expression and communication. On the other hand, it is unfortunately true that those who "learn" a foreign language by familiarizing themselves with its rules and norms may find themselves unable to communicate in it easily and effectively (Krashen and Terrell, 1982).

This concept can be applied to reading as well, since reading is a part of the process of communicating through language. By learning the mechanics of reading, one does not necessarily become a good reader. Indeed, many good

readers acquire the skill not because they have been taught but because they have been exposed to the joy of reading. Yet many of the approaches to teaching reading are extremely tedious and meaningless to children. Instead of encouraging the youngsters to read, those methods instill a fear of or an aversion to reading, which is perceived as a potential source of frustration and failure (Smith, 198?). There is no doubt that children who are read to frequently, who have access to attactive books, and to whom reading is presented as an enjoyable discovery process will learn to read. That is, they will acquire reading skills and habits with virtually no effort.

Although reading is indeed an acquired skill – the logical extension of the process of learning to speak–, the present-day reality of literacy in the United States is far different from what might be expected in a highly developed society. One out of every five inhabitants of the United States cannot read efficiently (Kozol, 1985).

Historically, reading has been an ability restricted to the elite. It has been a source of power, jealously guarded until very recently. Indeed, slaves who learned to read and write were subject to the death penalty. Yet the great promise of American democracy has been that everyone would have equal opportunities to excel and to actively participate in the decision-making process that would shape his or her social reality (Aronowitz and Giroux, 1985). This promise made it incumbent upon individuals to develop their communication and critical thinking skills. There can be no free act without an awareness of the historical background of present conditions, of possible alternatives, and of the consequences of choosing between those alternatives. The exercise of freedom requires a critical analysis of available information. A population that cannot read, that does not read, and that is not used to analyzing information critically cannot participate in a democratic process. Failing to educate the population is indeed a negation of the exercise of freedom (Freire, 1982b).

People are free not because a constitution or a series of laws guarantees freedom but because freedom is in fact exercised. Freedom is action. Unless one acts freely, one is not free. When we are discussing, then, the teaching of reading and the development of critical thinking skills through creative reading, we are really talking about preparing youth to exercise democracy, to preserve freedom.

Each process of formal education is inserted in a continuum whose extremes reflect one or the other of two opposing outlooks toward social reality. At one end of the spectrum, social reality is narrowly defined as a linear succession of events that inevitably occur as the result of certain causes: "Things are as they are." This viewpoint attempts to justify any present situation as "natural." The mere fact of its existence justifies any condition. "If things are as they are, it is because they are meant to be that way." It is paradoxical that the advocates of this approach tend to view physical reality, which was not created by human beings in the first place, as something that can easily be changed – tunnels are drilled, mountains are blasted, dams are built, forests are destroyed – while at the same time showing great reluctance to change social reality, which after all, is a recent human creation. Education based on this viewpoint is geared toward creating followers, individuals capable of carrying out instructions; of accepting existing codes, norms, and rules; of spending most of their lives doing menial tasks that require very little intellectual growth –in short, individuals who, through schooling, have been programmed to be contently bored. Needless to say, most of the education taking place in a typical classroom falls into this category.

At the other end of the spectrum we find a more dynamic interpretation of social reality, conceived as an endless process in constant change, the product of our actions and choices, a dissatisfaction with *what is* and a search for *what ought to be*. The education based on this perspective leads to the creation of leaders, individuals with critical minds, capable of analyzing reality and shaping their own environment. It is this educational route that may allow ethnic minority children to elude the present statistical predictions that assign them the highest rates of dropouts –"pushouts" is probably a better term –, drug addicts, juvenile delinquents, psychiatric cases, suicides, unemployed, and poor.

A racist self-proclaimed sage has tried to explain away the failure of ethnic minorities in school by expounding the notion that certain minority groups are culturally deficient or either genetically inferior to or mismatched with the mainstream society. The reality is far more complex, involving the dynamic interaction of many societal forces, among them the effects of colonization, exploitation, and discrimination (Sue and Padilla, 1986).

Reading, a basic aspect of education, warrants special attention, for most of the information students

receive and are tested on is in written form. The common practice has been to divide the reading process into a number of discreet isolated skills placed along a continum, a scope and sequence. The assumption is that the various skills must be mastered sequentially, so not until the first are mastered will the subsequent ones be introduced. Thus, students are moved from readiness, or prereading, skills to word attack skills, and then on to literal comprehension skills. Only when these are mastered will inferential skills be introduced. Critical thinking, problem solving, and creative skills are restricted to those children who have managed to reach the upper reading levels.

Unfortunately, many children do not make it. True, their bodies are in the classroom and, year after year, move from grade to grade, but their imagination, their initiative, their interest, were killed early on. Some by boredom; others by fear. In our classrooms, children begin to fail in kindergarten and they "fall below the norm" in first grade. They are condemned as not sufficiently good, bright, or capable by a system that imposes external norms, that presupposes to know what every child should learn or do at a given time. The crime committed against reading is that children are told that this is what they are being taught, when the prereadiness skills pages or phonics exercises they are given could not be farther from actual reading.

I suggest that, in many instances, what we are doing to children in teaching them reading is analogous to this situation; Take a beautiful, healthy, bouncing four-month-old baby who is about to be weaned from mother's milk to solid food. The adult in charge decides to be scientific about this process, and therefore carefully studies all the actions involved in the act of eating: opening and closing the mouth, salivating, pushing the food back with the tongue, and swallowing. In keeping with this scientific aproach, the supervising adult decides that during the next two weeks the baby –by now separated from the mother's breast –will, for an hour and a half, a day practice opening and closing the mouth. Precisely the same amount of time will be devoted to practice in each of the other actions involved in eating. We need go no further to know the result: a dead baby. Fortunately, the parents of most babies choose nourishing, flavorful food and alow their children to experiment from the very beginning, until they master the entire complex process of eating.

An alternative approach to reading, in which the goal is to have children read with pleasure, ease, assurance, freedom, and enthusiasm, might have these five essentials.

1. The materials would be interesting, to awaken the children's desire to read.

2. The children's oral language development would be continuously fostered through meaningful projects and activities geared to the development of their identity and self-esteem.

3. The method selected for teaching initial reading would be geared to success, instilling in the children confidence in their ability to learn.

4. The reading process would be immediately meaningful to the children in that it would be relevant both to their real world and to the process of effecting positive changes in that world.

5. Parents would be actively involved in the process.

What follows is an analysis of each of those five elements, within the context of Creative Reading Method (Ada, 1980; Ada and Olave, 1986).

1. The quality of the reading materials.

Materials of the highest quality are essential to a successful reading process. The materials must be well written, handsomely illustrated, and engaging. Every child has a right to the best. Because children reared in poverty are usually deprived of aesthetic, uplifting experiences, our minority children have an even greater need for beautiful materials.

Aesthetics has been a significant human force, All cultures, at all times, have had a thirst for beauty, which they have expressed in a multitude of ways: buildings, clothing, and artifacts have had both a utilitarian and an aesthetic value. Only with the servitude imposed by feudalism and during the industrial revolution was the pursuit of beauty totally subjugated to the demands of utilitarianism. One of the negative consequences of consumerism is that is has helped distort and destroy people's aesthetic sensibility, making them want to purchase and possess objects lacking in practical as well as aesthetic value.

One of the charges that might be leveled agianst today's American schools, is that they have given up on aesthetics as a common good to which all children are entitled. Precisely now, when technology has made it possible for everyone to appreciate works of art and, through recordings, slides, videocassettes, and reproductions, to have access to the best examples of beauty in all cultures, these are being denied schoolchildren who have no other opportunity of being exposed to them. Schools have become bleak and ugly. There is an elitist belief that most children would not be interested in, would not accept, or would even be repelled by the fine arts.

We know that a positive attitude and a feeling of well-being are highly conducive to learning. We also know, as has been demonstrated in the suggestopedia studies (Pollack, 1979), that some classical music helps foster that feeling of well-being, that receptiveness to learning. Yet very little, if anything, is being done to take advantage of fine art and good music as a means of creating a more pleasant, more learning-receptive environment in our schools.

In the teaching of reading, we have the opportunity to select the best of children's literature – books that combine an attractive format and handsome illustrations with good writing, that make effective use of humor, that, in sum, are designed to make reading a joy.

2. Oral language development and reading

The ample and varied research in reading has produced few conclusive statements. Yet there does

seem to be agreement on two variables as having a significant correlation with success in reading. These variables are that the children who tend to achieve greater success in reading are those who have good oral language development and those to whom parents read aloud frequently. And, of course, in most cases, these happen to be precisely the same children.

These findings pose a very special challenge. Schools that are in place only to perpetuate existing inequalities will use the findings to support the thesis that minority children fail because of their inherent limitations. Those who believe that the underlying reason for education is to provide that which otherwise would not be available will recognize the need to develop the children's oral language as a basis for success in reading, as well as for its own sake. They will also see the need to establish reading aloud to children as an essential part of the reading process.

Traditionally, institutionalized education has a domesticating role, as clearly described by Paulo Freire (1982b). Students are taught to obey, to passively follow rules, without ever questioning the source of authority or the reasonableness of the tasks. Schools may often fail in providing students with useful knowledge, but they seldom fail in getting them used to obeying, to performing boring, dehumanizing tasks, without complaint. Schools have a good record, too, in convincing students that if they fail in the established value system, there is no hope for them in society, and that full responsibility for the failure is theirs. Recognizing this situation should in no way negate the possibility of a very different kind of dynamics within the school, as very lucidly expressed by Henry Giroux in his call to radical educators "to join together in a collective voice as part of a wider social movement dedicated to restructuring the ideological and material conditions that work both within and outside of schooling" (Giroux, 1986:39).

For a teacher to assist students in the process of developing the totality of their human potential, in becoming truly active agents of their own lives, capable of determining their future and of transforming their reality, it is necessary, first of all, to analyze the orientation of classroom activities and attitudes.

If the children are to develop the skills that will prepare them for leadership roles, they need opportunities to talk, to question, to debate, to share experiences, and to express their opinions. And they need opportunities to write. As the great Latin American thinker Jose Marti said, "To learn to read is to take a step forward; to learn to write is to take a step upward."

There is a correlation between children's oral language development and their reading ability. The greater their store of oral language, the more likely they will come to grips with a book, to understand it, and to make the predictions necessary for smooth reading. It is therefore extremely important to work toward the development of children's oral language skills.

In light of the abovementioned linguistic principles, such development is achieved mainly through the meaningful use of language. Every time the occasion arises, children should be spoken to and encouraged to speak. They need language development models. Just as babies only a few months old began to learn their language because their parents speak to them, regardless of whether or not they can understand what is said, school-age children need models that include unfamiliar words, for this is how they will learn those words. And just as a mother does not explain to her baby every word she utters but, instead, uses words in a meaningful context and thus teaches them to the baby, children should be spoken and read to in a language that is rich and abundant. There is no need to stop and explain every word; by hearing them in a meaningful context, the children will add unfamiliar words to their vocabulary.

Children's literature and folklore can be of enormous help. The simple poems, tongue twisters, riddles, and cumulative tales found in folklore are easy to remember because of their frequent use of rhythm and rhyme. Songs are an excellent means of developing vocabulary and syntax, for adding music to rhythm and rhyme fosters retention. What better language development exercise than a song a day! Besides, songs help allay anxiety, which works against learning, and create a cheerful classroom atmosphere, which is conducive to any learning task.

3. The introduction to the reading process.

Reading is best taught by reading and writing. By reading aloud to children and allowing them to engage in active dialogue about the text. By writing down the words and phrases that they dictate to us, so that they can see the corrections between oral language and writing. By reading, their own words and language. by encouraging them to write, through their own "invented" – or more accurately developmental spelling – what they want to say.

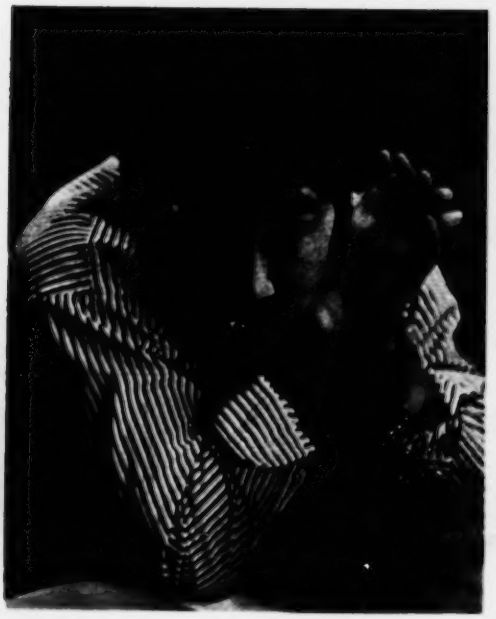
Learning to read should definitely not be a process in which students are labeled, and much less failed.

Reading can be introduced, from the start, as a holistic process whose relevance goes beyond the transmission of the information provided by the text. A true reading act is an interactive dialogue with the information set forth in the text. Children can be exposed to the complexity of this dialogue even before they are able to recognize words or letters. That is, the reading process can be initiated through either the reading of picture stories, with no words, or the listening to read-to stories. The story then becomes the basis for the dialogue, but it is not the end: only the beginning.

Traditionally, in the school reading begins and ends when the students can demonstrate comprehension of a text. But remaining at this level suggests that reading is a passive, recepive and, in a sense, domesticating process.

Once the information has been presented, the children need to be encouraged to weigh it against their own experiences, feelings, and emotions. This step is extremely important. It fosters the reading process by bringing it within the

Below: Reading and writing from life experiences with Mark Hiratsuka and Irma O'Brien.
Right: John Pingayak, Kashunamiut School, Alaska State Advisory Council for Bilingual-Bicultural Education.



children's grasp and thus making it more meaningful. It help develop the children's self-esteem by showing that their experiences and feelings are valued by the teacher and by their classmates. What is more, it helps the children understand that true learning occurs only when the information received is analyzed in the light of one's own experiences and emotions.

Much has been said about the need for affective instruction that recognizes the emotional needs of minority children. Unfortunately, the affective component is often considered peripheral, not truly essential to the learning process. It is necessary to stress recognition of each child's individuality as an integral part of that process. Clearly, as the children's own experiences are being validated, so too are those of their family and community. Cultural validation is not something that is superimposed or added on, but part of the very core of the process.

Questions appropriate to encourage these are: Do you know of (or have you seen, felt, experienced) something like this? have you ever (done, felt, thought, wanted) something similar? How is what you saw (did . . .) different from what hapened in the story? What would you have done (said, thought)? What about your family? Friends? How did what you read make yo feel? Did you like it? Dislike it? Did it worry you? Make you happy? Frighten you?

A better understanding of one's self, and of others, is an added benefit of this part of the dialogue. The respect shown by others for one's personal experiences helps increase one's self-esteem.

Once the children have compared and contrasted what is presented in the reading with their personal experiences, they are ready to move on to a critical analysis, to the level of generalized reflection.

The questions asked at this level will help the children draw inferences about the information presented: Is what happened valid? Always? When? Is is always necessary? Does it benefit everyone alike? Or does it favor some at the expense of others? Does everyone accept it? Are there any alternatives to this situation? What are these alternatives? What do they depend on? Would people of a different culture (class, sex) have acted differently? How? Why?

The analysis is, of course, determined by the children's level of maturity and previous experience. Yet let no one think that young children cannot adopt a critical attitude. On the contrary, critical thinking is a process that can and should get underway very early, though naturally in terms of that which is familiar to the children.

A complete reading act is not met with the awakening of the children's critical awareness as a mere intellectual exercise. Rather, the process is completed only when the children can draw on it in order to make decisions regarding the world around them. That is, once the children have received the information, compared and contrasted it with their own feelings and experiences, and arrived at a critical analysis, they will feel that their self-affirmation is such that they are in a position to make decisions for improving and enriching their lives.

The dialogue at this phase is aimed at helping the children discover aspects of their lives that they can improve and encouraging them to make decisions with that purpose in mind. Of course, it is not a question of

Thursday, February 4

During the Conference, students covered various events and produced the*BMEC News*, the conference newsletter. *Right:* Mary Yunak of Kotlik interviews Jim Toolie of the Savoonga Dancers.

WORKSHOP SESSIONS
2:30 p.m. – 4 p.m.

46 Artists in Action: Alaska State Artist in the School Residency Project
Participants were informed of the valuable resources available through Artists in the Schools (AIS) project. Practical information on writing grants; a resource listing of available artists; and coordination of residency projects to assure

the children changing the entire world, but of changing their own world, by beginning to assume responsibility for their own lives and for their relations with others.

The reasons why language minority children in the United States may be somewhat slow to acquire oral language skills are generally thought to include the following:

• The displacement of the nuclear family (parents and children) and the separation from the extended family (grandparents, uncles, and aunts), thus lessening child/adult interaction.

• The absence of one parent from the home, or the need for both parents to work outside the home, thus reducing not only the time but also the quality of the attention that parents can make available to their children.

•The relatively low levels of literacy and schooling of many parents.

Yet there is another reason for the lag in the acquisition of oral language skills, even more prevalent and detrimental than those given above:

•Parents and children alike perceive the home language as being less important than English and have the mistaken notion that the best way to learn English is to give up the home language.

Parents who hold to that idea reflect the natural desire of all parents to have their children use language well. Their very human attitude is deeply rooted in the unconscious. Their mistake lies not in wanting their children to speak English well but in thinking that turning away from one's first language makes it easier to acquire a second. Yet all the evidence indicates that the opposite is true. Surprising as it may be to some, the best way for a language minority child to truly master English is to master the home language well (Cummins, 1981).

The skills required for mastering a language are basic and general, unrelated to the specific language in which they are applied. If children develop second language skills in their first language, those skills will lay the groundwork for acquiring and perfecting the second language. Furthermore, if children do not fully develop language skills in their first language, this limitation can adversely affect not only their cognitive growth but also the acquisition of higher language skills in their second language.

Of course, aside from serving as the basis for children's cognitive growth and for their acquisition of a second language, there are other equally important reasons for first language development.

Some of these reasons are sociocultural:

• Only by using their home language will children be able to relate fully to their culture and come into possession of the cultural heritage that is theirs.

• Mastery of two languages is useful and valuable in its own right.

•The society of the United States needs bilingual people in order to maintain relations with the Spanish speaking countries of this hemisphere.

•In the case of Alaskan languages, only through a concerted effort will they survive.

There are also psychological reasons:

• A person's psychological strength is derived from his or her self-concept. Ones' home language is a part of one's personal identity. Renouncing that language is tantamount to renouncing a part of oneself, and this is harmful to a positive self-image.

• Emotional well-being

Thursday, February 4

success for students, as well as the artists were presented. The Anchorage School District Multicultural Education Program shared information of their residencies that include a wide representation and demonstration of cultural diversity through art. A slide type presentation, artist demonstrations, and testimony by administrators and staff were the focus of this presentation.
Dahlia Cordova, Jocelyn Young

47 Alaska-Japan Sister School Exchange – Togiak High School
Students shared their experiences with their sister school in Japan, Takikawa Technical High School, from the initial set-up to correspondence to the visit by the Takikawa School students and the visit of Togiak students to Takikawa
Evelyn Yanez, Sirena Babilla, Moses Kritz, Jr.

48 Project APEL/ACADEMIC EXCELLENCE: A Program for Teaching Writing to Category D/E LEP Students
An introduction to the theory and research, material and methods of APEL/AE, a validated program for teaching English writing skills to students in grades, 5-12. Participants learned how they might use these materials.
Niki McCurry, Bonnie Evans

49 Using Children's Alaskana to Help Children Read
A look at the latest children's Alaskana and how they can be used to foster language development.
Katy Spangler

50 Yup'ik Dance Project in Bethel: A collaborative effort to support and encourage Yup'ik Dancing on the Yukon Kuskokwim Delta
The project consisted of three elements: (1) Providing traditional

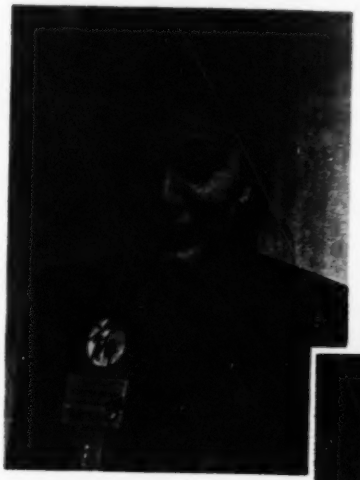
is linked to interpersonal communication, to family relationships, and to the degree of integration within the nuclear family and the community.

•Giving up one's first language diminishes the interaction between children and their family and community.

Parents can offer the most effective collaboration in oral language development and in the acquisition of reading and writing skills. So they may better fulfill that role, it is sometimes necessary to help them understand the meaning and importance of those processes.

If our language minority children are to find a role in a highly technological, information-oriented society, if they are to be able to escape from the present statistical predictions, they need to master the art of communication, they need to become truly literate, they must develop critical thinking skills.

The purpose of a creative approach to literacy is not to place the burden of our responsibility on children, but rather to liberate them from the feeling of being trapped by unmalleable, self-defeating circumstances. Through actual demonstration and experience, teachers need to give students the confidence that they can improve their present environment, their human relationships, and their emotional responsiveness. If teachers succeed in giving this much to language minority children, they will have succeeded in validating the learning experience for those who might otherwise have found little relevance in the classroom.



Left: Georgette N. Droubay of Anchorage.
Below: Leanne McCue of Eagle River.

dance instruction, including songs, drumming, and drum making techniques, to high school students in Bethel and nearby villages. (2) To record on video tape this instruction by elders and recognized experts and to edit the tapes into a lesson format. (3) The holding of Yup'ik Dance Festival in Bethel celebrating the expansion of Eskimo dancing on the Delta.
Bethel Council on the Arts/ Kuskokwim College, Renee Patten, Sophie Polk

51 Federal and Alaska State Laws Pertaining to Bilingual/Bicultural Education
This workshop was designed for Bilingual program instructors and aides, other non-certificated staff, and parents who wish to learn about B/B Education laws and regulations. It provided an introductory overview of federal and state laws and regulations that mandate bilingual and ESL programs.
Laurel Tatsuda

52 Developing Language Experience Approach (LEA) Lessons
The workshop focused specifically on the three parts of a language experience lesson. Participants were given the opportunity to practice writing lessons for their classroom use.
Gerald L. "Jerry" Brown

53 Museums: Memories andMotivators–
Participants learned methods for motivating young people's creative abilities through the use of material culture. Those taking part in the session had the opportunity to try the methods first hand.
Rosemary Carlton

WORKSHOP SESSIONS
4:15 –5:45 p.m.

54 Developing Literacy Skills at Home: A Workshop for Parents
A description of a model for home literacy and the development of critical thinking at home based on successful experience in California

Left: Virginia Back talking about the learning center approach.
Below left: Anne Johnson of the Sitka school district visits with Susan Korpela of Kodiak.
Below: Martha Demientieff of the Iditarod School District shares a few moments with Lucille Santos, Education Associate with the Department of Education.

Thursday, February 4

using children's literature.
Alma-Flor Ada

55 Dance Workshop: Dance as Storytelling
Dances from diverse cultural backgrounds, the Philippines, Latin America, and the South Pacific were taught.
Yolanda Polanco, Suerte Malapit, Anna Damiens, Kim Amaya

56 Swap Shop: Sharing Sample Lesson Plans and Techniques
This was a bring and brag session. Participants were required to bring samples of lesson plans, techniques, etc. that have been effective with their students and focus on reading, writing, and literature in bilingual-multicultural education.
Sandra A. Henricks

57 Using Children's Alaskana to Help Children Read
A look at the latest children's Alaskana and how they can be used to foster language development.
Katy Spangler

58 Native Administration in Rural Education
The workshop addressed issues related to the preparation of Native administrators for rural schools, from the points of view of trainees, trainers, and practitioner
Steve Grub is, Ray Barnhardt, NARA Participants

59 Reintroduction of Kodiak Island Alutliq
A Multi-disciplinary Approach- A team approach to development of an Alutliq curriculum included discussions by specialists in education, culture history, and linguistics.
Rick Knecht

60 Draw on Your Strengths
Students from minority cultures have strengths that are not always utilized in formal

Left: Edna Ahgeak MacLean talking about the Alaska Native Language Policy.
Below: More information for the bilingual classroom.

Western education. This workshop focused on techniques for using drawing, observing, and writing in the classroom to enhance the success of students from various cultural backgrounds. They looked at some classroom-based research in progress to find concrete real world examples of how drawing enhances student writing. *Bruce Tillitt*

61 Meeting with OBEMLA

Anna Maria Farias, Deputy Director, Office of Bilingual Education and Language Minority Affairs (OBEMLA) U.S. Department of Education, hosted an informal meeting to meet parents, students, teachers and administrators involved in bilingual programs in Alaska and to hear their opinions about Federal efforts in bilingual education.

61a Student Meeting with District Sponsors

62 Cultural Celebration II

Hostesses:
Jade Vittone & Lena Farkas

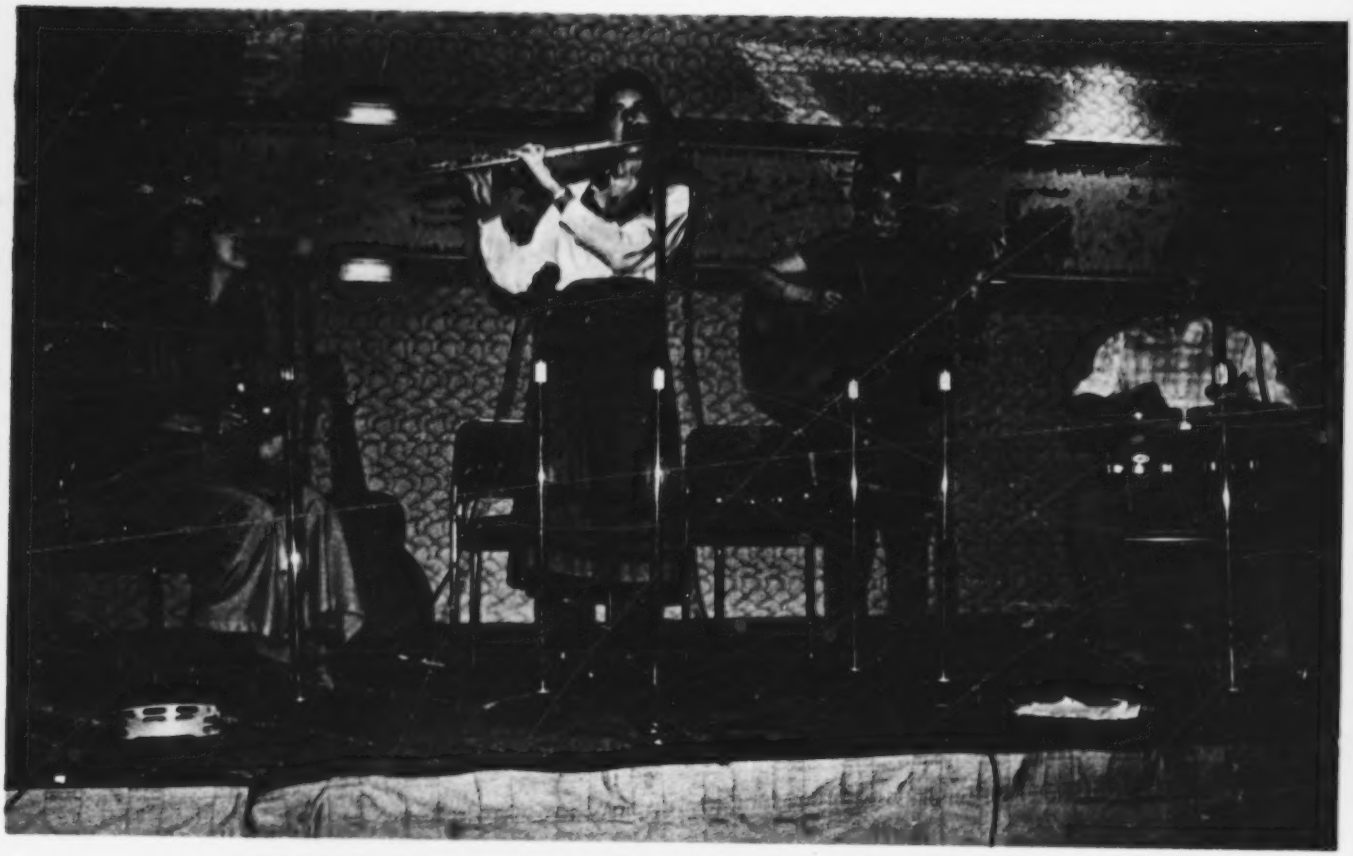
Nivolaevsk Singers
Irina Basargin, Maria Basargin, Natalie Basargin, Luba Fefelov, Sata Fefelov, Valentina Fefelov, Theresa LaVigueur, Anna Martushev, Sally Martushev, Taisia Martushev, Starla Panton, Alice Taff, Nina Yakunin, Olga Yakunin

Adelante
Kim Amaya, Elizabeth Gosselin, Barbara Grant, Al Levy

Chevak Tanqik Theatre
Joe Ayagarak, Sr., Joe Ayagarak, Jr., Jonathan Ayagarak, Maxine Ayagarak, Walter Fermoyle, Allen Noratak, Jennifer Teve. *John Pingayak, Director.*

Above Left: Luis Fuster in the Dance workshop.
Left: Patricia McNeil and Karla Edlin in the display area.
Above: Bilingual teacher Mateev from Nikolaevsk

Cultural Celebration II



Left: The Adelante perform.
Below Left: Voices from the Nikolaevsk Singers.
Below: The Chevak Tanqik Theatre.

Friday, February 5

63 Registration and Exhibits

64 General Session III

Hostess: Patsy Aamodt

"Multiethnic Literature in our Lives and Schools"
Richard and Nora Marks Dauenhauer
Sealaska Heritage Foundation

Tanacross Dancers
Barbara Almquest, Faye Arnold, Chris Denny, J.R. Isaac, Jenifer Isaac, Anita Luke Serina Northway, Linda Paul, Loretta Paul, Delbert Titus. *Russ Johnston, Principal.*

Above: Patsy Aamodt introduces Nora and Richard Dauenhauer, keynote speakers for General Session III
Left: While the adults talked about reading and writing, some students took a break from their workshops to watch television.

General Session III

Above: The Tanacross Dancers perform.
Left:; Members from the Lower Kuskokwim School District gearing up for another day.

Friday, February 5

At the reception sponsored by the Department of Education and the Alaska State Advisory Council for Bilingual/Bicultural Education.

WORKSHOP SESSIONS
9:15 -10:45 a.m.

65 Speaking, Reading, and Writing through TPR and the Natural Approach
Presenter demonstrated and participants experienced activities and strategies for introducing reading, writing, and advanced speaking through TPR, The Natural Approach, current learning theory, and brain research.
Jo Ann Olliphant

Multi-ethnic Literature in

Nora and Richard Dauenhauer
Sealaska Heritage Foundation

Richard Dauenhauer opened the joint presentation with the idea that literature, in the words of the conference theme, often shows distant voices and shared dreams. Literature has value to all of us precisely because of the distant voices and shared dreams. Voices may be distant through space (regional and national literature), through cultural difference (Native , American, Asian, Hispanic, Black and other multi-ethnic literature in the United States), through the medium (oral and written literature), and through time (the literature of earlier generations.)

Dreams can be shared in two ways: a different dream, but told to or shared with others, so that we can appreciate the different experience of others; or the dream can be the same, as when people around the world face similar situations. both ways of sharing form the basis of thematic, comparative lierature: we study what is common and what is unique from times,places, and cultures around the world. We organize the study of oral and written literature around such themes as "Conflict of Loyalty," "Alientation and Self-Concept," Pride and Arrogance," Death and Dying: Separation and Loss," "Love of the Land," etc.

Nora Dauenhauer continued the presentation, discussing oral literature in particular, and how it provides models for life. Oral literature is often "open ended," and must be put together by the listener, who draws on it as a model for action when faced with a physical or spiritual crisis or decision. Problems arise in the Native communities because the school model often conflicts with the traditional models, and to find one's way through the confusion can sometimes be socially, psychologically, and physically dangerous.

66 Parental Involvement in Reading and Writing Instructions
Participants learned strategies for learning to read and write Yup'ik and ways they can help their children develop literacy skills in Yup'ik.
Andrew M. Paukan

67 Language Development Across the Curriculum (You too can be an ESL Teacher)
The presentation of a language development process that can be used in all curriculum areas that is especially effective with second language students. The process was presented with accompanying activities for implementation.
Beverly A. Williams

68 Traditional Values Can Be Used Today
The traditional values can be rediscovered and used in today's modern world. The two main elements that play an important part in a young person's growing up are discipline and endurance. (Know one's strength and ability.) This covers the educational approach of teaching cultural heritage.
John F. Pingayak

69 A New Look at Safety: Bilingual Materials for the Rural Child
The Yukon-Kuskokwim Health Corporation has developed an age appropriate bilingual school curriculum to influence health status through public education. The safety and first aid materials focus on situations relevant to rural Alaska. This workshop included a description of the materials, classroom use and the developmental sequence of the products.
Corlis C. Taylor, Helen Morris, Oscar Alexie

our lives and schools

Richard Dauenhauer talked about written literature, and discussed a sample "starter" bibliography of multi-ethnic American literature by Native American, Asian American, and Hispanic writers. He emphasized that now, for the first time, there are enough good books easily available in print that we can and should include multi-ethnic literature in our reading and writing programs. He also pointed out that many of the writers on the list – Asian, Hispanic and Native American – have been to Alaska, and enjoy doing school and community workshops. Also teaching modules now exist suggesting ways of incorporating some of these books and themes into the language arts curriculum. This is now the basis for language arts instruction in California, and a direction many teachers are suggesting for Alaska.

The presentation concluded with two important questions: why do we study oral and written literature? and how do we do it? We should read books and listen to others to have fun and to make sense out of our lives. The most important way we should do this is to avoid hypocrisy. Parents and teachers are models. Why force kids to read and listen when we don't? Why force kids to read books we ourselves don't like? The greatest fear many of us have is exploring something new. Yet this is the most important thing, not only in reading, but in all kinds of growth. Aren't we being hypocritical if we constantly force children to read something new if we ourselves are afraid to? As teachers we are ideally engaged in the process of always learning. As one poet said, "teachers carry on their education in public." Therefore it is important for us as teachers to be models not as transmitters of a certain fixed body of information, but to be models in acquiring information – models in the skill and process of reading. What better way to do this than to pass alongthe joy of reading something new?

Friday, February 5

70 Multigraded Math
Using Math manipulatives in the classroom level K-8.
Russ Johnston

71 Improving Native Student Attitudes Toward School
The workshop presented principles for helping to motivate Native students. Every kid has a button. It's our job to find it. Specific strategies of group discussions, cooperative learning, research on student discipline and motivation and others were shared.
Robin Butterfield

72 Local Literature: Connecting Community, Students and Curriculum through Magazine Production
The workshop presented the kinds of skills high school students will learn from the production of a magazine; for example, interviewing, peer editing, oral vs. written language. Methods for teaching these skills were compared. Local literature is an excellent way to unite communities and schools and elders with young people.
Pat Kwachka, Carrie Chief, Rebecca Black

73 Teaching Alaska Native Literature: The Alaska Quarterly Review
An excellent new resource is available for teaching Alaska Native Literature, especially in the secondary classroom. This session provided an introduction to the selections in that resource (*The Alaska Quarterly Review Special Issue: Alaska Native Writers, Storytellers, and Orators).* It also provided a teacher's guide and talk about how to teach it.
Patricia Partnow, Richard Dauenhauer, Nora Marks Dauenhauer

74 Bilingual Education Needs, Concerns, Visions: School Board Member Panel Discussion.

The following is a resource list of multi-ethnic literature provided by Nora and Richard Dauenhauer. The abbreviations SS for short story, P for poems, N for novel and E for essay are included.

Native American Literature Books –

Joseph Bruchac, *Tracking,* (P) *The Wind Eagle* (SS)

Fred Bigjim, *Letters to Howard* (E) *Sinrock* (P)

Robert Davis, *Soul Catcher* (P)

Louise Erdrick, *Love Medicine* (N), *Beet Queen* (N)

Elizabeth Goodwin, *A Lagoon is in My Backyard* (P)

Janet Campbell Hale, *The Jailing of Cecilia Capture* (N)

Joy Harjo, *What Moom Drove Me to This?* (P) *She Had Some Horses* (P)

Linda Hogan, *Eclipse* (P) *Seeing Through the Sun* (P)

Maurice Kenny, *Between Two Rivers* (P)

Darcy McNickle, *The Surrounded* (N) *Runner in the Sun* (N)

N. Scott Momaday, *House Made of Dawn* (N) *The Way to Rainy Mountain* (N) *The Names* (B)

Simon Ortiz, *A Good Journey* (P) *Fightin'*(SS)

Leslie Silko, *Storyteller* (N) *Ceremony* (N)

Luci Tapahonso, *A Breeze Swept Through* (P)

James Welch, *Fools Crow* (N) *Winter in the Blood* (N) *The Death of Jim Loney* (N)

Native American Collections

Mary Dougherty Bartlett, Ed. *The New Native American Novel: Works in Progress.*

Joseph Bruchac, Ed., *American Indian Writings* (*Greenfield Review*, Vol. 9, No. 3 & 4, Winter 1981/82.

Joseph Bruchac, Ed., *Song From This Earth On Turtle's Back: contemporary American Indian Poetry.*

Nora and Richard Dauenhauer, and Gary Holthaus, Eds., *Alaska Native Writers, Storytellers and Orators.* Special Issue of the *Alaska Quarterly Review*, Vol. 4, No. 3 & 4.

Rayna Green, Ed., *That's What She Said: Contemporary Poetry and Fiction by Native American Women.*

Duane Niatum, Ed., *Harper's Anthology of 20th Century Native American Poetry.*

Simon Ortiz, Ed., *Earth Power Coming: Short Fiction in Native American Literature.*

Below: **Cindy Rosser shows the joy in her educational approach.**

Bonnie Brody, Robert Nick, Sally Smith, Martha Roderick.

WORKSHOP SESSIONS
11 a.m. – 12:30 p.m.

75 Museums, Memories and Motivators
Participants learned methods for motivating young people's creative abilities through the use of material culture. Those taking part in the session had the opportunity to try the methods first hand.
Rosemary Carlton

76 Task Force for the Review of Alaska Bilingual/Bicultural Education Regulations
A Task Force of persons involved in Bilingual-Bicultural Education has been convened by the Department of Education to review B/B Education Regulations. This workshop provided Conference participants with an opportunity to meet with Task Force members and provide comment on the Task Force's work to date. A handout on the Task Force's work was included in the Conference packet.
Laurel Tatsuda, Task Force Members

77 Korea: Land of the Olympics
Through slides and resource materials, a tour of Korea exposed the listener to Korea's advance into the 21st century. Participants also learned key phrases in Korean.
Jim Strohmer, Mike Travis

79 The Learning Center Approach to Elementary ESL
A description of the Learning Center model and presentation of methods and materials useful in its implementation.
Cindy Rathbun, Virginia Back

80 Techniques to Reading, Writing, and Literature through "Oral History"
Can "oral history" be a part of your bilingual

Right: Vera Metcalf talks with Pat Book and Pat Kwatchka.
Below: Jade Vittone discusses the conference with two other participants.

multicultural curriculum? Let's explore "oral history" techniques which develop student reading and writing skills and build a local literature.
Ronald K. Inouye

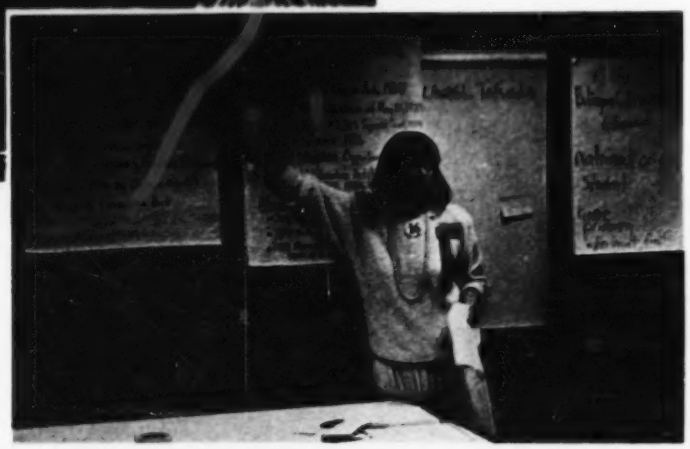
81 Writing Connections: English through Yup'ik. Yup'ik through English
Teachers demonstrated how writing process techniques strengthen writing in grades 1-8. Brainstorming, mapping and editing were used to develop writing strategies and final draft. A discussion of English/ Yu'pik writing strategies and their translations was held.
Jack Campbell, Carol Jerue, Ursula Prince, Lillian Johnson

WORKSHOP SESSIONS
2:30 –3:30 p.m.

82 Yup'ik Dance Project in Bethel: A collaborative effort to support and encourage Yup'ik Dancing on the Yukon Kuskokwim Delta
The project consisted of three elements: (1) Providing traditional dance instruction, including songs, drumming, and drum making techniques, to high school students in Bethel and nearby villages. (2) To record on video tape this instruction by elders and recognized experts and to edit the tapes into a lesson format. (3) The holding of Yup'ik Dance Festival in Bethel celebrating the expansion of Eskimo dancing on the Delta.
Bethel Council on the Arts/ Kuskokwim College, Renee Patten, Sophie Polk

83 Puppets! Puppets! Puppets!
This workshop included how to use puppets in developing student reading and writing skills
Cindy L. Rosser

84 Improving Student Behavior in a Bilingual Classroom
Bilingual teachers/aides can teach more effec-



Left: Carol Hunt with the Northwest Regional EducationLaboratory talks about how to integrate multicultural education into the class. *Below:* Laurel Tatsuda, DOE, reviews the Alaska Bilingual/ Bicultural Education Regulations.

tively when a classroom management system is in place. The workshop showed a sample management system and explored ways in which it can be adapted to meet one's own need.
Patsy Aamodt

85 Using Natural Resources as Language Arts Resources
Wildlife and other Natural resources are high motivators for kids, and are relevant to students lives. Participants learned about curricula that teaches reading, writing, and literature without the kids knowing it! Participants in activities, received handouts and found out how to learn more.
Janet Ady

86 Issues in Alaskan Bilingual Education
Forum to identify the professional needs/ issues of Alaskan bilingual educators. Audience participated in the identification, prioritization of concerns and ensuing discussion. Results of session will be addressed by the Alaska State Advisory Council for Bilingual Education.
Rick Matiya, Alaska State Advisory Council for Bilingual Education

87 Multigraded Math
Using Math manipulatives in the classroom level K-8.
Russ Johnston

88 Using the Writing Process with Bilingual Materials
Participants came away with practical classroom applications using cross-cultural materials across the curriculum with their students. It included hands-on practice as well as demonstration.
Jane Sutherland Niebergall

89 Techniques to Reading, Writing, and Literature through "Oral History"

Left: Participating in more workshops. *Right:* All ages come from all over Alaska.

Can "oral history" be a part of your bilingual multicultural curriculum? Let's explore "oral history" techniques which develop student reading and writing skills and build a local literature.
Ronald K. Inouye

90 Integrating Native Culture Into Reading, Writing, and Language Arts Using Traditional Stories
Using stories written and illustrated by tribes in the Northwestern states of Oregon, Washington, Idaho and Montana, participants practiced skills of reading, writing, oral communication, comprehension, dramatization as well as others. Above all they will have fun!
Robin Butterfield

91 Mini-Writing Activities for ESL Students (Elementary and Secondary)
This workshop was designed to acquaint participants with a variety of short writing activities. These activities are ideal for motivating beginning writers, promoting creativity, increasing fluency and stimulating interaction among students.
Ellen E. Jones-Walker, Clifford Walker

93 WRITING-TO-READ
IBM's fantastic Writing/Reading Program for Bilingual/Bicultural children was discussed. The participants saw demonstrations and had hand's on experience with the program.
Sue Boland

94 Post -Conference wrap-up meeting

94 UAF Credit Course Meeting

95 Student wrap-up meeting

Above: Members of the Chevak Tanqik Performers sell posters by Myron Rosenberg to raise funds for a trip to Australia.
Right: Molly Pederson of Barrow, twice past chair of the State Advisory Council for Bilingual-Bicultural Education conducts a discussion.

96 Conference Banquet

Host: *Rich Matiya, Vice Chairman*
Alaska Advisory Council for Bilingual Education

Speaker: *William G. Demmert*
Commissioner of Education

Anchorage Korean Language School Children's Choir
Jane Kim-Director, Hae Ryung Lee - Pianist

Play: "Homecoming"
Chevak Tanqik Theatre
Joe Ayagarak, Sr., Joe Ayagarak, Jr., Jonathan Ayagarak, Maxine Ayagarak, Walter Fermoyle, Allen Noratak, Jennifer Teve. *John Pingayak, Director*

Left: Jocelyn Young with the Alaska State Council for the Arts.

Left: Marie Monroe of the Alaska Advisory Council for Bilingual-Bicultural Education.
Below: Gerald Brown.

Left: William Demmert, Commissioner, Department of Education.

Distant Voices, Shared Dreams

Commissioner
William G Demmert

The theme of this year's Bilingual Conference: "Distant Voices, Shared Dreams," with a focus on reading, writing, literature, and the oral traditions in bilingual and multicultural education, is certainly timely and could be important for a variety of settings. It should provide a menu of program options for teachers, schools, and communities to consider as they sort through different approaches to educating children. Especially instruction in classes for those students whose home language is other than English.

I have some very definite beliefs about bilingual and multicultural education. I would like to review them with you, not because I think they are the most important, or that you need to change your own priorities or focus, but rather to identify what my biases are, and to show that the things each of us believe in are compatible and sometimes the same. Things that we in the Department and you in the classroom or school can decide to do something about and then carry out.

1. I believe that schools must reflect the cultures of the people they serve.

   • To me this means providing youngesters with an opportunity to develop a strong language base in their home language as well as the commonly accepted national language (English in our case).

   • It means that the curriculum must include history, fine arts, social studies and other activity from a variety of cultural perspectives (e.g., European, Asian, African, as well as Native Alaskan).

   • It means that students must be comfortable with the physical characteristics of the school setting.

   • It also means that the teaching staff must represent population ratios of the students.

2. I believe that professional educators must know about, understand, and communicate effectively with the cultural groups they serve and work with.

   •This means that state requirements for certification, as well as teacher training programs at the university, must have requirements that provide training in cross-cultural communication/ language acquisition and an understanding of Alaska's multicultural make-up.

   • This means that educators themselves must be interested in working with the students from a variety of cultures, and have the skills that allow them to work with different racial and language groups effectively.

   • This could mean that we need to bring the school, the students, and the elders of the community together for language, cultural, and other understandings.

Waiting to perform. Members of theAnchorage Korean Language School Choir with Jade Vittone.

3. I believe we must do more with languages in our schools.

   • This means elementary teachers and schools should allow exploration and offer a variety of foreign language opportunities.

   • This means our high schools and colleges should encourage and have real opportunities for all of their students to develop foreign language competence.

   • This means we should provide all interested students with exchange opportunities so that they might develop better multicultural understandings and expand their language skills.

Overall I would have to say that I appreciate the excellent job many of the teachers in the classroom are doing. Especially those that have been successful in working with a variety of cultural groups, with different language requirements, and educational goals. It is difficult job, not always appreciated or understood. You who work directly with the children – in the classroom and in the front office – are the true heroes.

There are a number of outstanding individuals this year, including Moses Dirks, who earlier in this conference was recognized as Alaska'a Bilingual Teacher of the year. The eight other educators who received the Alaska Association of Bilingual Education's Fellow Awards are:

Ann Carlson, bilingual teacher, Ketchikan Gateway School District

Cecilia Chmielowski, bilingual aide, Glennallen School

Dora Cline, bilingual coordinator/teacher, Dillingham City Schools

Georgette Droubay, bilingual tutor, Anchorage School District

Leobof Kalugin, bilingual instructor, Nikolaevsk School

Sophie Kasayulie, bilingual/bicultural teacher, Yupit School District

Anecia Lomack, bilingual aide, Upper Kalskag School

I urge you to take a close look at Governor Cowper's proposal to create a school account within the Alaska Permanent Fund. This concept has the potential of being the most significant piece of education legislation since Senate Bill 35 created the REAAs in 1975

These funds will be earmarked as *new* funds for education, to be used for new and innovative programs, to ease overcrowded classrooms, and as a platform on which to build full forward funding for school districts. Please listen to the Governor as he further unfolds his proposal over the coming weeks and months. I urge you to give the plan your support. Its success depends largely on its reception in the education community.

Conference Banquet

The sound of music comes in all ages and from all cultures.

Above: Eddie Wood with another kind of music and *right,* tomorrow's vision.

An Equal Opportunity Employer
Steve Cowper, Governor